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CRESCENT

INTERNATIONAL

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October 15, 1977 BI-WEEKLY URDU-ENGLISH NEWSPAPER TO SERVE THE PAKISTANI COMMUNITY ABROAD Vol. 6 No. 15

Iqbal Number

IQBAL - A Poet, Philosopher & A Visionary

1977 is the Centenary year of Allama Iqbal, the great poet-philosopher who took up the cause of Muslims throughout the world, particularly those of British India to arouse a sense of destiny and self-confidence in them.

As a poet Iqbal wrote lucid verses: his heart would cry out for the down-trodden Muslims who had, through their knowledge and initiative given so much to the present world. But he was not a poet of despondency: he gave hope and encouragement to the Muslims; he believed - and expounded this philosophy in his poetry - that mankind must shape its own destiny. This was his philosophy of 'KHUDI' or 'self' which built up the individuality of man to take his destiny into his own hands. This message assumes more significance in view of the prevailing mood of Muslims at the time. Having lost the struggle for ruling India, Muslims suffered more setbacks in the Balkans, in Libya, Palestine and then the dissolution of Khilafat in Turkey. This was a grave blow to the Muslim psyche which now developed an aversion to all things Islamic. The group that led the Islamic movement - the mullahs - were grossly out of touch with modern day reality. This dichotomy of the Muslim power groups left them exposed, divided and weak.

It was under these circumstances that Iqbal took to building the Muslim personality. He exhorted the Muslims to rise above parochial considerations, above the stigmas of caste system and once again imbibe the spirit of devotion and sacrifice of the companions of the Prophet.

Along with his concept of 'KHUDI' he urged the philosophy of 'BE-KHUDI' or "Selflessness." It was not a contradiction; it appeared like a paradox. But his message was to develop the individual personality for the welfare of the larger well-being of the community of society. It was through this dual message that a more confident Muslim UMMAH emerged that proceeded to create Pakistan. Not surprising, even the concept of Pakistan was articulated by Iqbal in his presidential address at the All-India Muslim League Annual Session in Allahabad in 1930. Ten years later this was embodied in the Lahore Resolution which resulted in the creation of Pakistan on Aug. 14, '47.

A befitting tribute of Iqbal would be to understand his message particularly those aspects which relate to the points raised in his lectures on the "Reconstruction of Religious Thought in Islam." As we celebrate Iqbal's Centenary, we must bring forth the causes that led to the decline of Muslim civilization in the world. As good Muslims it is incumbent upon us to be of value to an society that we live in - this is the universal Message of Islam; we can perform this singular service by being useful members of Canadian or North American Society without losing the finer attributes of our faith. Reviving the message of Iqbal would be a big step in the right direction.

Dr. Sir Shaikh Mohammad Iqbal
POET, THINKER, HUMANIST
1877 - 1977



COMMUNITY NEWS

Br. Mahmood Khial Passes Away

On Eid-ul-Fitr, Sept. 15, 77 celebrating the ending of the month of Ramadhan, Muslims heard the sad news of the death of Br. Mahmood Khial in Toronto.

Gravely ill for several months, Br. Mahmood Khial showed exemplary courage in facing up to the misfortune befallen him. Until the last moments, he remained cheerful and his only concern appeared to be the welfare of Muslims in Toronto and Canada.

As an Islamic worker, his dedication was a source of inspiration for others. He leaves behind a widow and four small children along with a great void in the Community which would not be too easy to fulfill.

May God have mercy on the departed soul. He was buried in Toronto after Friday prayers on Sept. 16, 77.

Message Read at Rabita Conference In New Jersey

I am asked to speak on behalf of the Co-ordinating Council of Muslim Societies of Toronto - Majlis - e - Tanseeq, which is a Council of all four mosques in Greater Toronto, Canada.

The four mosques are: **Jami Mosque, Islamic Foundation, Muslim Society of Toronto, Croatian Islamic Centre.**

The Muslims in Toronto are a diversified group with different ethnic backgrounds, Yet worship Allah in the four Mosques and join together in the common cause of supporting true and sincere Islamic principles.

We have amongst us Muslims from Palestine, Croatia Albania, Egypt, South Africa, Malta, Pakistan, India, Trinidad, Guyana, Iran, Turkey, Morocco and many more from Muslim and non-Muslim countries.

The four mosques provide basic Islamic services to all Muslims, regardless of ethnic origins. To mention a few, these are burial and funeral services, marriages, children and youths educational programmes, programmes for Muslim ladies, Tafseer sessions for adults, hospital sick visitations and immigration help.

We are pioneers in assembling Muslims for one large Eid prayer, something we have done for the last three years.

We follow guidance from Allah. We do not have a constitution which is restrictive; but we adhere to the Qur'an and Sunna as our constitution. We have differences amongst us, which is a healthy sign. We work in the true meaning of Shurra (Consensus).

Our objectives basically are to provide a genuine Islamic understanding to Muslims in Greater Toronto. InshAllah, we will co-operate with genuine Islamic organizations National or International who have common goals and objectives - spreading the cause of Allah.

Our mosques are open for various Muslim organizations and we invite them to come and fill them. As Qur'an says "Mosques of Allah will be visited by those who believe in Allah and in last day."

We believe that Islamic work can be done through Mosques; by providing a helping hand to people entrusted with responsibilities of running the mosques. Prophet Mohammed's first act was to build a mosque in Medina as a centre of uniting the Muhajjirs and Ansars.

We are therefore struggling in the cause of Allah to bring harmony and unity amongst Muslims in Greater Toronto.

We believe that Rabita has provided a platform for honest understanding among various Muslim Organizations.

Saeeduz Zafar
Secretary
Majlis-e-Tanseeq.

INTRODUCE
FORTNIGHTLY
Crescent
TO A FRIEND

A New Journal of South Asian & Middle Eastern Studies

[Oa: USA]: A new journal under the title of the Journal of South Asian and Middle Eastern Studies is planned for publication from Villanova University in Pennsylvania. Mr. Hafeez Malik as editor will be assisted on advisory editorial board.

The journal welcomes contributions, not only from scholars, but also from leaders in public affairs. Editorial policy avoids commitment to any political viewpoint or ideology, but invites discussion of these issues in the modern context on the understanding that all responsibility for opinion expressed, and accuracy of facts, rests exclusively with the author and not with the journal or its Editor or the Editorial Board.

The *Journal of South Asian and Middle Eastern Studies* is published under the auspices of the Pakistan American Foundation, 138 Tolentine Hall, Villanova University, Villanova, Pa. 19085. All correspondence should be addressed to the Editor.

The major objective of this journal is to provide a forum for scholars engaged in study of the modern Islamic and non Islamic societies in South Asia, the Middle East, and North Africa. It hopes to create a dialogue among specialists and leaders in public affairs in a wide range of areas and disciplines. The physical sciences, the biological sciences, the social sciences, business administration, public administration and the arts and humanities will be included. Special issues might concentrate on such topics as regional cooperation, religious and intellectual developments, public works, engineering advances, and the impact of transnational cooperation on national communities.

One of the forthcoming issues of the journal will be devoted to the Poet-Philosopher, Dr. Mohammad Iqbal (1877-1938). This will be in honor of the Iqbal Centennial celebrations during 1977-78.

The journal will be published quarterly. In the first year three issues are planned.

Vice President at Concordia

Pakistani Student Elected



Montreal: A Pakistani Student at Concordia University in Montreal has been elected External Vice President for the Day Student Association of SGW Campus for the year 77-78.

Mohammad Rafiq Rokerya a final year student for the bachelor of Commerce program majoring in finance is the first Pakistani student to be elected to this post.

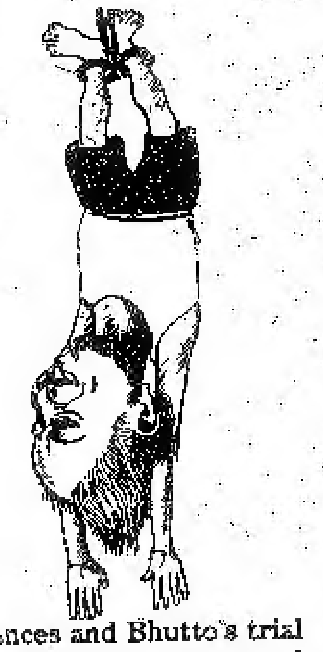
Elections Postponed indefinitely

BHUTTO FORMALLY CHARGED WITH MURDER IN HIGH COURT

Crescent Correspondent

Lahore (Oct. 11) -- The Punjab High Court formally charged the former prime minister Bhutto with plotting to kill Ahmed Reza Qusuri in Nov. 1974. Instead Nawab Ahmed Khan, father of Reza Qusuri was killed in the ambush. Four other people, former members of FSF have also been charged with plotting to murder.

The case brought before the court by Ahmed Reza Qusuri gained prominence when Bhutto was first arrested by a High Court order in late August. Following a ten day stay in jail, Bhutto was released on bail on Sept. 11 and re-arrested on Sept. 15, following Eid prayers in Larkhana. Bhutto currently faces several dozen charges ranging from murder, corruption, contempt of court, abuse of office and breaking up the country.



Elections Postponed

In view of political disturbances and Bhutto's trial elections were postponed indefinitely by Gen. Zia, who has not announced a fresh date yet. Whether the political atmosphere was really so charged is difficult to gauge but observers believe that elections were postponed in order to get on with Bhutto's trial in the High Court. The earlier decision to try Bhutto through a military tribunal has now been shelved pending the outcome of civil court cases.

What Next?

Apart from Bhutto's trials there is an atmosphere of political uncertainty while there is no fixed date for elections, political parties are divided over their next move. There are strong pressures within the PNA threatening to split the alliance now that Bhutto finally seems to have been nailed. Also, actual postponement of elections has split PNA policy. Whether some members would join the proposed cabinet and what consequences it will have for the alliance are uncertain but there is an emerging consensus that perhaps elections may be off for quite a while now.

The announcement by Gen. Zia that a new date will be fixed after a verdict on Bhutto's trial could mean a delay of several years. Meanwhile political activity will remain largely suspended.

Zia's Message on Iqbal



The chief martial law administrator, General Mohammad Ziaul Haq has said that our basic and fundamental requirement it is to make Iqbal known to the common man. Unless his message reaches the largest number of our population it is impossible to mobilize the nation to build Pakistan according to Iqbal's concept. He was delivering his Presidential address at the meeting of the National Committee for Iqbal's Centenary Celebrations in Islamabad Tuesday evening paying rich tributes to Allama Iqbal. The chief martial law administrator said that he stood as a landmark in the evolution of man. He said in the context of Pakistan we owe him a very deep debt of gratitude. Gifted with the exceptional qualities of vision and foresight, Iqbal was the first to realize that the salvation of Muslims of the sub-continent lay in the creation of a separate homeland.

Pakistan Exports

Pakistan exported over twenty-one crore and sixty-two lakh meters of cloth worth over sixty-six crore rupees during the first eight months of the current calender year.

Thirty-one countries in the Middle East, the Persian Gulf area, Africa, Europe and the United States and Hong Kong imported Pakistani cloth.

Council of Islamic Ideology Revived

In Pakistan, the re-constituted Council of Islamic Ideology had two session is Islamabad and formulated a number of recommendations to promote Islamic values and reorient the various institutes along the lines envisaged in the Quran and the Sunnah. The Council was inaugurated by the chief martial law administrator, General Mohammad Ziaul Haq last Thursday.

The Council considered the penal code and the evidence acts and decided to make recommendations to pave the way for enforcing Quranic punishments to be considered at the next meeting of the Council.

It also decided to recommend the addition of a compulsory paper of Arabic and Islamic studies in the educational curriculum and a paper in the Arabic language for the law graduation examination to enable legal practitioners to understand the implications of Islamic principles from original sources.

It also recommended the publication of a quaterly journal.

Pakistan - Nepal Trade

The Nepelese trade delegation now in Karachi had a meeting with the officials of the Trading Corporation of Pakistan sunday. They exchanged views on expanding the two way trade.

Both sides emphasized the need for exchange of more frequent visits of business men to each other's country. The Nepalese delegation showed keen interest in the import of Pakistani cotton yarn which could be a fair substitute for Indian yarn. The Indian yarn has been banned for export by India.

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A Pakistani ... Concordia University ... Montreal has been ... External Vice President ... Day Student ... of SGW Campus ... 77-78.

... Rafiq Rokerya ... student for the ... Commerce program ... in finance is ... Pakistani student ... to this post.

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CRESCENT International

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Phone: (416)493–4374

EDITOR: M. Lateef Owaisi

"Second Class Mail, Registration No. 3981"

OUR REPRESENTATIVES AROUND THE WORLD

ENGLAND – Sajjad H. Naeem, 28 Homesdale Road, Bromley – Kent. MANCHESTER (U.K.) – Yasien Agha. KUWAIT – Kafeel Owaisi. DETROIT – Hadi Jafry. NEW YORK – Tariq Hafeez, M.A. Bhatti. NEW JERSEY – Musarrat Iqbal Syed MONTREAL – Masood Khan. SOUTHERN & MID WESTERN STATES – – – – – – Shaheen Mirza. CALGARY – Dalawar Hussain. VANCOUVER – Yawar Bukhari West Indies – Javed Iqbal.

Subscription Rates

CANADA & USA		OTHER COUNTRIES
Six Months	$ 5.00	One Year by Air Mail $12.00
One Year	$ 8.00	
Two Years	$14.00	

A TRUST BETRAYED

Journalism is a sacred trust and while journalists are expected to reveal unpleasant truths there also has to be a clear balance in reporting. Quite often journalists have to suffer for reporting the truth and there are seldom occasions when the truth is betrayed. But it does become counterproductive when all sense of balance and fairplay is thrown overboard.

In recent days there have been surprising changes in the fortunes of people in Pakistan. This is true for politicians as well as journalists. The norm in Pakistani politics has been to desist from criticising prevailing order and authority. Those who have dared to criticize-whether politicians or journalists-have paid grievously for it. But that is perhaps the price paid for truth and righteousness and ultimately justice prevails.

With the notable exception of the few, journalists, journals and newspapers in Pakistan have displayed no sense of justice, fairplay or honesty; the favourite pastime of journalists is to sing praises of the powers to be and to condemn those who oppose them. This has once again been demonstrated in the recent Change-over of government. It is a well-known fact that the few individuals who defied Bhutto's barbarities and exposed his follies paid dearly for it (including this paper) but the vast majority simply went along with the incomprehensible and incoherent self-praise of the former regime and added their own piece of yesmenship. Telling the truth had simply become a dirty or dangerous word. But things could not go on like this forever: the atrocities, barbarities and unsensitivities of the former regime aroused the wrath of the suppressed and emaciated masses who in a mood of unprecedented defiance stood up against brute force. Then things changed. The rulers suddenly became former masters and a floodgate of accusations opened up against them.

Lest it be misunderstood, there is no denying the fact that the charge sheet against the former prime minister is of a very tall order. Those who have had a taste of his workings and style would know easily what the man was capable of. But all these horrors remained "buried" from or "unknown" to the vast majority of journalists and journals who could not find enough words to praise him. Come 5th of July and all this changed: the darling of the people suddenly became the villain; his family history and the activities of his wife because the master piece of their journalistic talents.

Admittedly the bulk of these stories are true but the question arises: Where were these saviours of Islam, these voices of conscience before the 5th of July? They were then riding on the band wagon singing praises to 'his excellency' for a few crumbs; now they are in the forefront condemning and viling him. More dangerous than that, the aspects that are given most prominence do not appear even remotely related to the well-being of he country or its people. How can people see their conscience so easily is beyond comprehension but it has its own repurcussions. Those who stand up for truth suffer more because of the irresponsibility of the majority who have absolutely no scruples or morals. They have no respect for truth, justice or fairplay; their only concern is to flow with the tide - they simply know how to adjust and follow. They neither know the meaning of journalism nor know how to preserve that trust. Their sole concern is to be with the side that is winning and is the process bring untold misery to the people and those journalists who are concerned with truth.

In the recent spate of revelations against Bhutto, the vast majority of newspapers are simply concerned with petty affairs of Bhutto's family; they have shown little investigative journalism in bringing forth the crimes he has committed against the country or its people. Unfortunately this headlong pursuit into mud-raking would probably deny the people a basic right to know the full truth about the socio-political and economic horrors of Bhutto's regime. It has exposes the journalistic profession to the charge of irresponsibility leading to censorship and curtailment. This of course affects those who have always stood for truth while the worms would continue to toe the line.

SAYINGS OF MUHAMMAD

PEACE BE UPON HIM

THE LAST PROPHET

MANNERS OF EATING AND DRINKING

*

'Umar b. Abu Salama said: I was a boy under the protection of God's messenger and as my hand used to roam at large in the dish he said to me, "Mention God's name, eat with your right hand, and eat from what is next to you."

*

Abu Huraira said that the Prophet never expressed disapproval of food; if he desired it he ate it and if he disliked it he left it alone.

*

Anas said the Prophet forbade that a man should drink standing.

*

Ibn 'Abbas said God's Messenger forbade breathing or blowing into a vessel.

*

The Prophet said: I do not eat reclining.

*

Do not leave a fire burning in your houses while you are asleep.

LETTERS TO EDITOR

Embassy of Pakistan

My Dear Editor:

It has been with growing concern and agony that I have read in your columns reports of delays which Pakistanis living in Canada have lately been experiencing in the area of consular services rendered by this Embassy. The horror stories, particularly on the functioning of our Passport and Visa Section, abound.

Let me admit, at the very outset, that there have been cases of delays; and delays by definition are irksome and irritating. However, I will ask the courtesy of your columns to discuss the "why" and "how" of such delays. I am certain that the rapport which I am trying to establish on this subject through the good offices of your esteemed paper with my Pakistani brothers and sisters will go a long way towards making this Embassy function more efficiently in rendering consular services and removing any element of friction and misunderstanding, that seems to be in existence.

In July this year, fees charged for various consular services (i.e. renewal of passport, issuance of new passport, etc. etc.) were revised upwards by the Government of Pakistan. You will agree with me that revolution in communication technology notwithstanding all Pakistanis living in every nook and corner of this vast country could not be made "instantly" aware of the changed fee-structure. The revised schedule was mailed to our known community newspapers for urgent dissemination. Our News Bulletin called "Pakistan Affairs" also carried the new schedule. This Embassy was obliged to charge new fees for Passports received beyond a particular date (i.e. 1st July 1977), but owing to the lacunae that existed between the coming into effect of the new schedule and this information reaching every member of our community, the Embassy continued to receive passports with fees according to the old schedule. We were obliged to write endless letters asking the applicants to send the fee differential. This earned the Embassy not the understanding (and the patience that goes with understanding) but the warth of the community. The Embassy was accused of arbitrarily raising the fee and insinuations were made that the officials of this Embassy are pocketing the fee differential. In the meanwhile, passports accompanied by old fees continued to pile up. This, then, was the major, though not the only cause of delays which have plagued both our community and this Embassy in the past few months.

Additionally, the information sheet posted in the Embassy Reception Area and sent alongwith every application form clearly states that the application must be accompanied by "self-addressed and sufficiently stamped envelope for the return of passport(s) under registered cover." This the applicants seldom do. The information sheet also articulates in no uncertain terms that the mode of fee payment is "A Money Order/Bank Draft/Certified Cheque," and yet 75 per cent of applications are accompanied by payment in "Personal Cheques" which we do not accept. This aversion to details and procedure causes unnecessary correspondence and delays for which it will be ungenerous to hold the Embassy responsible. I would, therefore, urge your readers to please follow the instructions carefully.

Lastly, I was pained to read the letter of Mr. Asghar Mirza in your columns. Mr. Mirza has accused the Embassy of financial impropriety. I have personally conducted an inquiry into this charge and find the allegation irrespon-

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News Perspective

Oct. 1:
In a speech at Peshawar, Gen. Zia announced the indefinite postponement of elections in the country because of mounting violence. All political activity was also suspended.

Oct. 2:
Army units were posted in all major cities but no disturbance was reported anywhere following the postponement of elections.

Oct. 3:
During his routine Court appearance, Bhutto criticized the postponement of elections for the sake of one man's trial.

Oct. 4:
Eighty people were rounded up for attempting to defy martial regulations.

Oct. 5:
The Islamic Council was fully revived by appointing well-known and respected scholars as its members. It was learnt that the Council would recommend teaching of Arabic and Islamic Shariah at school as well as in the law profession.

Oct. 6:
Government lawyers drafted fresh charges against Bhutto who was already appearing in court on several charges.

Oct. 7:
It was rumoured that an interim government would be set up including members of both PNA and PPP.

Oct. 8:
In a special meeting at Lahore, the PNA council met to consider the latest developments in the country Later they asked the military authorities to announce a fresh date for elections.

Oct. 9:
Gen. Zia announced that he will meet members of both PNA and PPP to review the latest situation. PPP was also scheduled to meet in Lahore in a few days.

Oct. 10:
The Lahore High Court revoked Bhutto's bail following fresh evidence in the murder case of Nawab Ahmed Khan.

Oct. 11:
Bhutto and four FSF members were formally charged with the murder of Nawab Ahmed Khan. All five pleaded not guilty.

Letter To Editor

Contd.....from page 4

sible, to say the least. Such unfounded allegation only serve to create misunderstanding and are designed to vitiate the atmosphere. We in the Embassy have our faults but selling our souls for a shoulder of mutton is not one of them.

Our records clearly show that Mr. Mirza came to the Embassy on 25th July 1977 for "urgent" renewal of his passport. His passport was renewed on the same day and he was charged a fee of $33.00 for which a receipt was duly issued (enclosed).

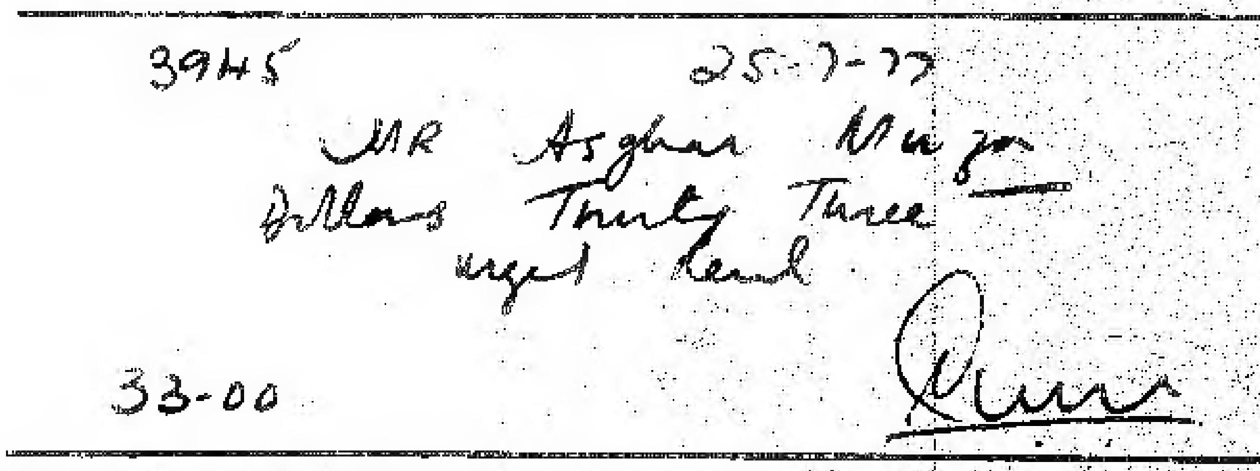
Looking forward to providing you better services. With Your co-operation, we can build bridges however wide the chasm.

Yours sincerely,
Dr. Farouk A. Rana
First Secretary

NOTE: We confirm that consular fees had been revised upward and **Crescent International** carried this news in its August 77 issue. However, one reader complained of excessive delays and 'no reply' at all after several inquiries.

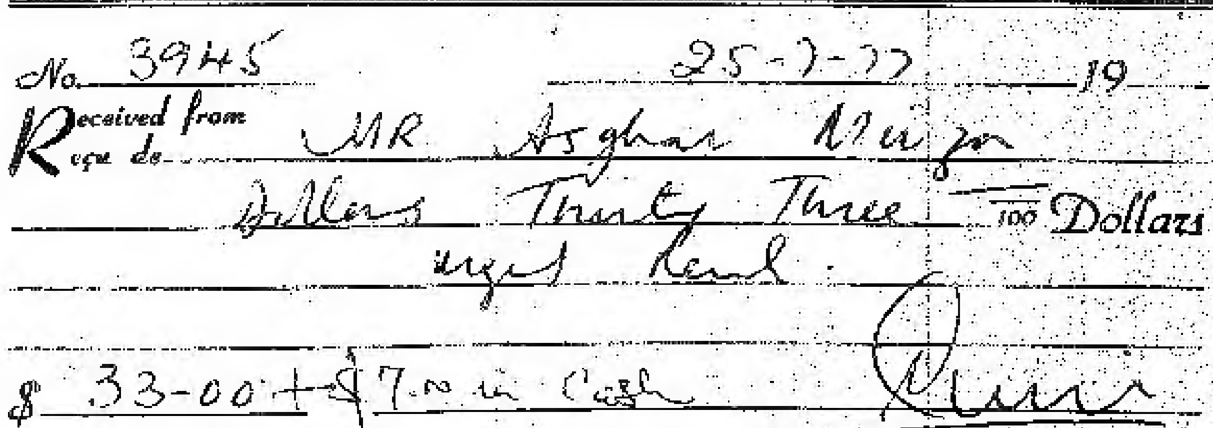
As for the accusation that one reader was charged extra, it has now been confirmed by comparing the receipt copy from the Embassy and the one sent to us by the reader. We are both sad and disappointed!

Editor


3945 25-7-77
MR Asghar Mirza
Dollars Thirty Three
urgent Renl
33-00

Copy of the receipt, #3945 sent to us by the Embassy. ↑

↓ Copy of receipt #3945 which shows the $7 extra entry as claimed by our reader.


No. 3945 25-7-77 19
Received from MR Asghar Mirza
Dollars Thirty Three 00/100 Dollars
urgent Renl
$ 33-00 + $7.00 in Cash

Letter To Gen Zia

Dear General Zia:

I am writing this letter to express my views regarding the forthcoming national election. First accept my congratulation on your great action to overthrow the unscrupulous leadership of Bhutto, an evil genius. I believe that our nation needs a strong, honest and religiously oriented Leader. After reviewing a list of PNA members, published in "CRESCENT Sept. 15, 1977, a Canadian Muslim Paper," I am astonished to see the names of some "OLD COCKS" who want to contest the election on PNA tickets. If these people (most of them are not religious at all) are going to be elected, the dream to enforce Islamic Laws will never come true. To eliminate these "WADERAAS" and greedy individuals of PNA and PPP from participation in the election I suggest the following guidlines:

1. Election should be postponed for eight weeks and special Committee should be appointed to screen out these individuals who have been awarded tickets by PNA or PPP.

2. This special Committee should verify and recommend the names of suitable Candidates after reviewing their Character, Qualifications, Wealth and property as a baseline.

3. Dishonest, Wealthy "WADERAAS" and non-religious individuals should not be allowed to contest this election.

4. The out dated and British awarded "NUMBERDARI System," in the villages, should be abolished. These Numberdars or Waderaas are the main cause of theft, corruption, rape, abduction and littigation. The people of the village or Mohallas are at the beck and calls of these lords. Let our people select their own AMEER at village level and they should be educated in how to vote to select the right religious leader.

5. Election should be held under direct Supervision of the Army and Judiciary.

6. I favour the Presidential type of Govt. so that we can enforce the Islamic laws at every cost.

7. Martial Law should not be lifted unless these elected members agree upon "as Islamic Constitution." Lastly I wish you the best of luck and God bless all of us.

With regards,
Sincerely yours,
Gul Muhammad Chughtai
Chief Nuclear Physicist
Interglobal Technical Services
Atomic Power Station
Delta, Pennsylvania, USA

PAKISTAN SHOW

9.30 pm – 10.30 pm EVERY SECOND TUESDAY
MACLEAN HUNTER CABLE CHANNEL 10

NEXT PROGRAMME
" DISCUSSION ON PAKISTAN "
Oct. 18, 1977

HOSTS: KHALID USMAN 292-1200
ZAFAR BANGASH 497-9623

IQBAL & The Creation of Pakistan

BY ZAFAR BANGASH

INTRODUCTION

[illegible Urdu verse]

Such was the glory of Iqbal and such his message but before we go into Iqbal's dream for Pakistan and his tryst with history it would be appropriate to go back into the pre-partition history of the Indo - Pakistan subcontinent and take a careful look at the conditions prevailing then.

Two events had made a profound impact on the Indian Muslims: the disastrous revolt of 1857 brought the heavy hand of British authority over the Muslims who were considered the chief instigators and bore the brunt of the consequences. Much later, the collapse of the Khilafat movement left Muslims dejected and despondent.

But where does Iqbal fit into the pettern? As a poet, Iqbal had already established his mark in 1901 and until 1905, he espoused the principles of geographic nationalism like many leading poets of his time. In one of his earlier poems, he wrote:

سارے جہاں سے اچھا ہندوستاں ہمارا
ہم بلبلیں ہیں اس کی یہ گلستاں ہمارا
[illegible Urdu verse]

EARLY PHASE — NATIONALISM

Iqbal's western education had imbibed in him all the social and intellectual values that found currency among the educated European scholars of the time. He was taught and he accepted - at least temporaly - to keep the church and state separate, so he declared:

مذہب نہیں سکھاتا آپس میں بیر رکھنا
ہندی ہیں ہم وطن ہے ہندوستاں ہمارا

But even during his nationalistic phase, Iqbal's poems reflected his love for Islam. 1908 however, marked his final break with nationalism and his complete embrace of the philosophy of Universal brotherhood above geographical or physical boundaries as enunciated in the Quran. In marked contrast to his earlier poems he now wrote:

چین و عرب ہمارا ہندوستاں ہمارا
مسلم ہیں ہم وطن ہے سارا جہاں ہمارا

This was not new but certainly a great poetic expression of the Universal outlook of Islam. This, however, had to be brought to the Muslims and realizing what a formidable task it was, he would cry out in anguish:

[illegible Urdu verse]

The failure of the 1857 war of independence had already created a great despondency among the Muslims whose outlook was now trapped between two extreme views: the rejection front led by the mullahs denounced all contact with the infidels and leading their followers into the mosque, condemned all others to the fires of hell. The appeasement front represented by the western-educated Muslims saw salvation only in European education and their concepts of nationalism and secularism. This front wanted to secure favours from the British in preference to the mercy of Allah!

The Hindus, meanwhile, consolidated their position glad to be relieved from the Muslims' rule, who had dominated India for almost a thousand years. That India passed into British hands was of little concern to Hindus at this juncture who were blinded by their hate for the beef- eating Muslims.

THE ROOT CAUSE

For Iqbal to change the outlook of the Muslims, he had to attack the source of the problem: himself the product of western education and having drunk deeply at the fountains of western philosophy, Iqbal was in a unique position to strike back at the prevailing educational institutions and cultural orientations of Muslims in India. He declared:

[illegible Urdu verse]

He told the Muslims in clear terms that a system that could not help its own people could hardly rescue others from their plight.

He also expressed great disappointment with the youth for their easy living and lack of responsibility. Iqbal did not mince his words in describing their situation:

[illegible Urdu verse]

But he did not leave them despondent for Iqbal was no pessimist; 'he was a visionary, a seer, a crusader who could read the signs of tomorrow in the happenings of today, make predictions, present hard facts and unravel abstruse truths.' He could 'ignite the flame of faith, selfhood and courage by his own intensity of feeling and force of expression'. So he showed the way:

[illegible Urdu verse]

But he also believed that this should be achieved in an organised manner. For any society to break the chains of bondage and rise to new glory, the individual had to establish an iron-will and strength of character but this had to become subservient to the collective will. It was important to harness individual contribution for the total good:

[illegible Urdu verse]

And he wanted to keep the individual's thoughts disciplined:

[illegible Urdu verse]

As time went by and he gathered a band of faithfuls, Iqbal's message developed the intensity which was to act as a spark in igniting the flame of faith. The Muslims were no longer the 1857 uprising and Iqbal came out openly:

[illegible Urdu verse]

Infact, he was full of fire; there were to be no half-measure or compromises:

[illegible Urdu verse]

Some critics have contended that Iqbal was inciting his people to violence but he himself, perhaps not unmindful for the charge, replied to this beautifully:

[illegible Urdu verse]

BIRTH OF THE MUSLIM LEAGUE

But this was Iqbal attempting to shape the thinking of his people in a general way: as a poet, he reflected the frustrations and aspirations of the time but as a philosopher and visionary, his mission was much broader. As we have seen, Iqbal's change-over from nationalism to universalism was achieved during the period 1905 to 1908. This was also a period when some Muslims of India were gradually awakening to their plight and backwardness. The 1906 address presented to the Viceroy Lord Minto by a delegation of Muslim nobles and landlords consisted of certain demands. The major thrust of these demands related largely to the quantum of Muslims representation in the Imperial Legislative Council.

But one would do well to realize that these demands did not encompass the well-being of the Muslim masses as such since the Muslim nobles and landlords were simply concerned with a piece of the cake. As a class created to serve His Majesty's interests in India these gentlemen were tailor-made to Macaulay's description ... Englishmen with Black Faces. The British therefore, showed mercy and most of these demands were incorporated in 1909 Reforms of Lord Minto. Muslim League was thus born in 1906.

Maulana Mohammad Ali, then President of the National Congress condemned these demands which he saw as a British machination to divide and perpetuate their rule over Muslims and Hindus in India.

Events took their wayward course: the Balkan wars and the battle of Tripoli in 1910 had shaken Iqbal profoundly. He was hurt agitated and disillusioned and it is clearly reflected in his poems of that time.

The collapse of the Khilafat movement, led by Maulana Mohammad Ali and Gandhi, had also left a deep imprint on the Muslim mind. As Maulana Mohammad Ali drifted out of Indian politics, the ship of Hindu-Muslim unity as conceived by him and Gandhi and championed for a long time by Mr. Jinnah as well, foundered on the rocks of Khilafat dissolution.

The period between 1924 - 1930 was marked by intense and repeated incidents of communal violence and it became very clear - at least to Iqbal - that for the Muslims, living in a free India would be impossible. Condemned to the role of a perpetual minority in politics and a great divergence of views on social, moral and intellectual values, Muslims and Hindus could not co-exist peacefully. If the powerful hand of Imperial Britain could not prevent these disturbances, their absence would surely let loose a much greater frenzy.

THE PAKISTAN IDEAL

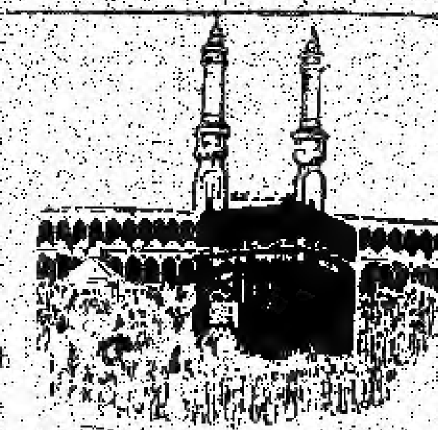
The Hindus caste-system was repugnant to Islam and the Muslim beef-eating habit struck at the root of Hindu belief. Iqbal, having already expounded his philosophy on the vision and breadth of Islam in his poems, now went directly to the leaders of the Muslim movement. His mark as a great philosopher and thinker was already established and when he was elected to make the Presidential address to the All-India Muslim League annual session in 1930, Iqbal made his prophetic remarks:

'I would like to see the Punjab, North-West Frontier Province, Sind and Baluchistan amalgamated into a single state. Self-government within the British Empire or without the British Empire, the formation of a consolidated North-West Indian Muslim State appears to me to be the final destiny of the Muslims, at least of North-West India.'

Unfortunately, some politicians in Pakistan today - quite unaware of Iqbal's deep philosophy - are taking this to mean that the present Pakistan - without East Pakistan or Bangladesh - is somehow the fulfillment of Iqbal's dream. They do not realize that Iqbal was not a parochialist; his vision was guided by the point which Iqbal had declared much earlier:

[illegible Urdu verse]

The cube of Kaaba, for him, as for all Muslims, symbo-



lized the permanence and stability of Islam. Iqbal did not visualize that Pakistan would not only get trapped but shrink in geographical boundaries with its focus at New Delhi and turn its back on the Kaaba.

Iqbal's proposals for a North-West Indian Muslim state were not too well received by the British or Hindus: infact it took the vast majority of Muslim Leage leaders too by surprise who were still thinking merely in terms of sharing power with the Hindus.

Iqbal's thoughts ran counter to the British Imperial designs who, looking much further ahead, could foresee the growing menace of a Bolshevik - dominated Russia. The Russians too saw a threat in it for their own occupation of the vast lands of Turkistan and Uzbekistan where the latent tendencies of the Muslims could be aroused by a revolutionary Muslim State on their borders.

The Muslims of India gradually began to rally to this cause and while Iqbal worked tirelessly for it, the Muslim League, as the political force of the Muslims failed to make much headway, even in the Muslim reserved seats according to the 1935 India Act.

It was at this juncture that Iqbal - already gravely ill and on his death bed, made another historical move. Throughout the period following his 1930 address Iqbal was in touch with Mr. Jinnah and constantly stressed the point that the Muslims would have no future in India if the guiding principle of Muslim Leage philosophy remained nationalism or communalism. He had correctly recognized this as a glorified version of tribalism which was condemned by Islam some 1300 years ago. Iqbal also implored Mr. Jinnah to pave the way for an economic revolution of the masses. His letter of May 28, 1937, is very revealing in which he wrote to Mr. Jinnah that the League had to determine whether it wanted to remain a party of the landlords or nobles or it wished to make a break with the past to represent the ordinary Muslim masses. These masses had quite correctly kept away from all the deliberations of the Muslim League so far. It was this historic call to Mr. Jinnah to lead the Muslim masses that Iqbal brought the Muslim League movement on the track leading to Pakistan.

Iqbal, though a year younger than Jinnah, was constantly ill during his last days but worked incessantly for Pakistan all the time. He died on April 21, 1938 and did not live to see his dream enunciated in the famous Lahore Resolution of March 23, 1940. But who could doubt that Iqbal was present - large as life - in all the deliberations alongside the Qaid-i- Azam on that historic occasion.

And seven years later Pakistan emerged on the world map as the largest Muslim country.

Contd...... page 8



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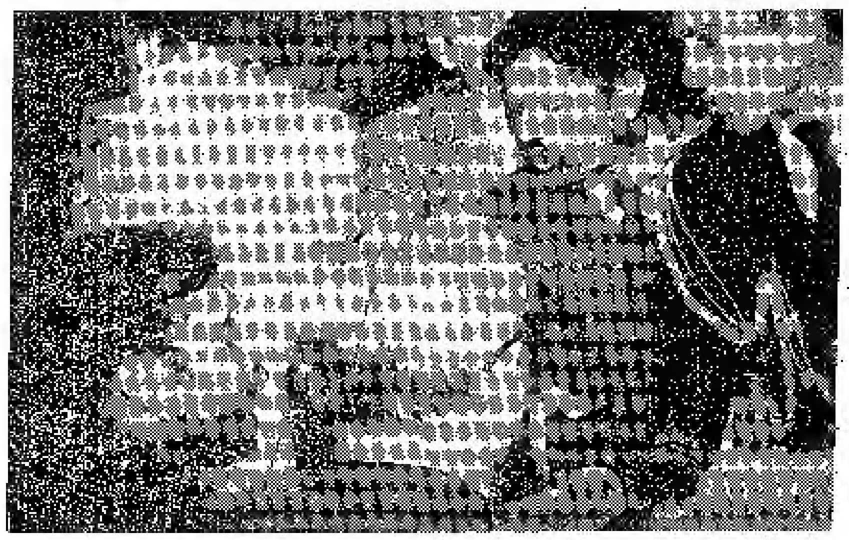
page 8

ARIF BUTT

AT TIMES, WORDS FALL TO DESCRIBE THE TRUE FEELINGS — THIS IS THE CONDITION I AM IN ON THE LOSS OF A GREAT FRIEND.

ARIF BUTT WAS A WARM HEARTED PERSON, WITH AFFECTION FOR EVERYONE. HE WAS A GREAT PATRIOT. BUTT SAHIB WAS ALWAYS CONCERNED WITH THE AFFAIRS OF PAKISTAN, AT HOME, AND OF PAKISTANIS IN THIS COUNTRY.
NOT ONLY I BUT THE PAKISTANI COMMUNITY IN CANADA HAS LOST A TRUE FRIEND.

JAMIL RASHID
[KINGSTON]



RCMP officers rush to Arif Butt's rescue after he was assulted by one of Bhutto's men at the Royal York Hotel. Butt's "crime" was to ask Bhutto an embarrassing political question.

Pak-UAE Plan To Set Up 3 Islamic Centres

The plans to set up three Islamic Centres in Pakistan with the UAE aid were finalised last month in Islamabad at a meeting between the UAE Ambassador in Pakistan and the Secretary, Federal Ministry of Religious Affairs.

These centres, to be named after the UAE Head of State, as Shakh Zayed Islamic Centres will be located in Karachi, Lahore and Peshawar and will be devoted to the teaching and interpretation of the Holy Quran and the Arabic language.

All expenses on construction, equipment and maintenance of the centres will be bore by the UAE Government as offered by the UAE President and the required land will be made available by the Federal Ministry of Religious Affairs with the help of the Provincial Government.

IQBAL AND THE CREATION OF PAKISTAN Contd...

But this did not last long for less than a quarter century later, half of Pakistan was lost - largely due to the incompetence of its own rulers.

As we pay tribute to Iqbal we would do well to remember what he had said. By his message and poetry,equal aroused the Muslims of the sub-continent to carve out a country for themselves against over-whelming odds; the least we could do is to is to try to keep it. In Iqbal's own words, there should be no despondency:

جہاں میں اہل ایماں صورت خورشید جیتے ہیں
ادھر ڈوبے ادھر نکلے، ادھر ڈوبے ادھر نکلے

نہیں ہے ناامید اقبال اپنی کشت ویراں سے
ذرا نم ہو تو یہ مٹی بہت زرخیز ہے ساقی

The following books have been used as references:

1. بانگ درا

2. 'The Glory of Iqbal'
By S. Abul Hasan Nadwi

3. اقبال - نئی تشکیل
By Prof. Aziz Ahmad

4. Iqbal Review
April 1974
By Iqbal Academy

5. Thoughts and Reflections of Iqbal
By A. Vahid

Iran to buy Soviet Electricity

An Iranian delegation is to leave for Moscow shortly to negotiate the purchase of 22,000 kilowatts of electricity from the Aras Dam. The joint-venture dam, built on the Aras River which delineates the Irano-Soviet border, produces 44,000 kilowatts of electricity which is shared equally by Iran and the Soviety Union. In view of Iran's present power shortage and the Soviet Union's ample supply the deal is expected to be finalised quickly.

Muslim World

SPORTS

Double Victory For Pakistan

By Amin Qasim

Maqsood Ahmed of Pakistan won the World Amateur Squash Championship played at Bridlewood Squash Club. In the finals, 19-year-old Maqsood defeated his older brother Mohammed Saleem 9-3, 9-7, 9-4.

Maqsood's win gave Pakistan both the individual and team championships the first time a country has won both events. Pakistan won the team championship on Sept. 19th in Ottawa.

It was a one-sided victory for Maqsood as Saleem did not play as well as expected. Maqsood has also beaten Saleem the past two years in the finals of the Pakistan Amateur Champships.

Maqsood Ahmed, who is a ground worker with PIA, reached the finals by eliminating Lars Kvant of Sweden in the quarter-final and second-seeded Jonathan Leslie of England in the semi-final.

At 30, Saleem is considered old in this fast-paced sport, but in this tournament he played the role of a giant-killer. Seeded no. 8, he upset the top-seeded Bruce Brownlee of New Zealand in the quarter-final. In the semi-final he defeated fourth-seeded Gamal Awad of Egypt. Saleem's best years were in 1967 and 1971, when he won the Pakistan national championship.

Maqsood and Saleem come from a family of six squash-playing brothers and are coached by their father, Mohammed Amin. Saleem is thinking of turning professional after the British Amateur Championship in a few months, whereas Maqsood intends to defend his title in Australia next year and then turn pro.

Other players in the Pakistan contingent, Atlas Khan and Daulat Khan were defeated in the quarter-final and third-round respectively.

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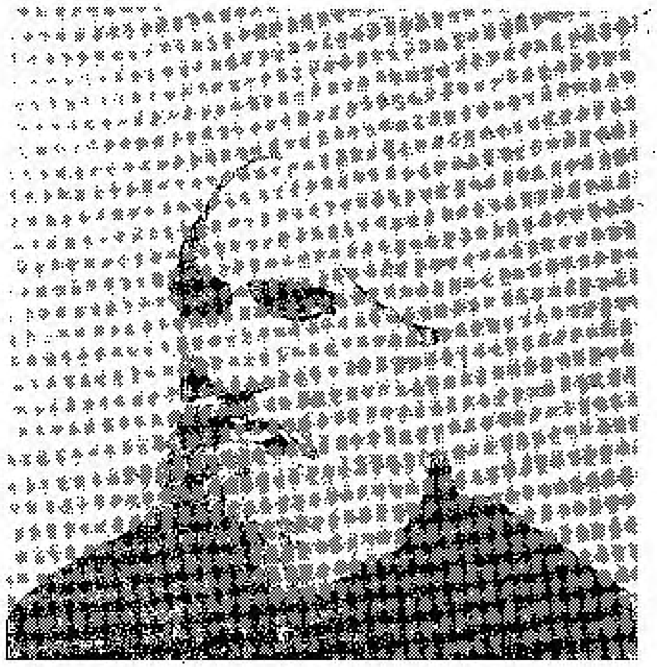
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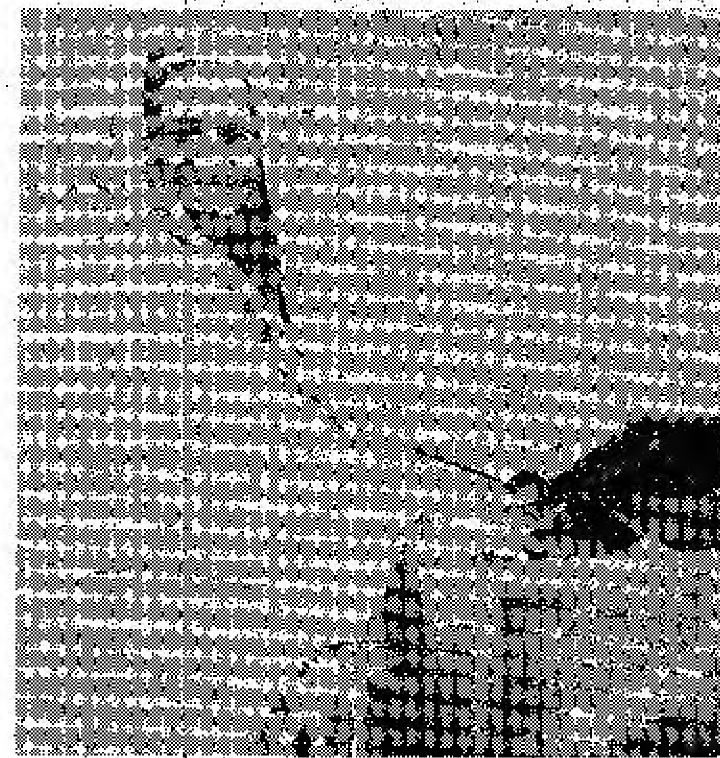
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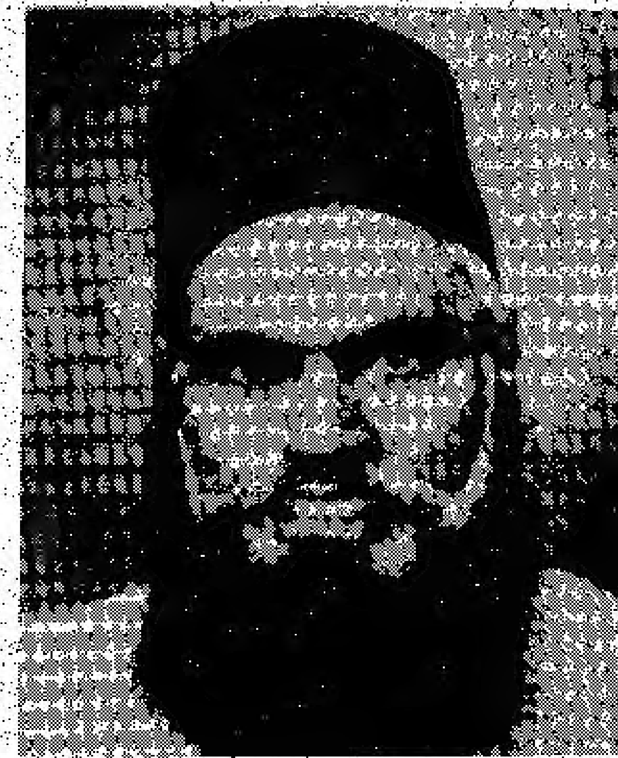
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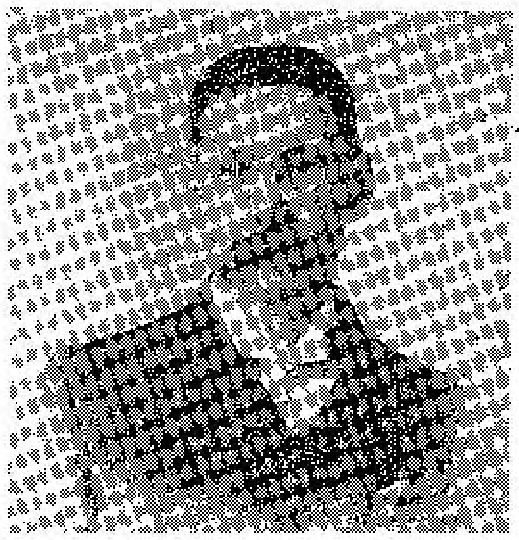
FATHER
Shaikh Noor Mohammad
Died 17th August, 1930



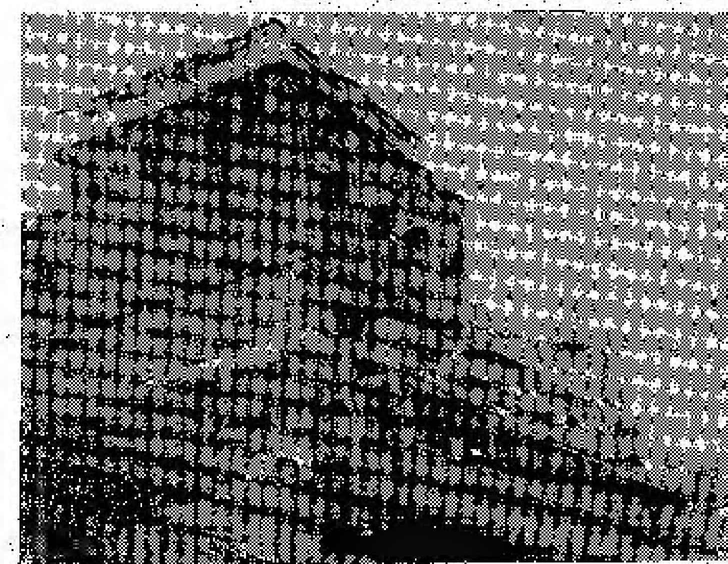
MOTHER
Iman Bibi
Died 9th November, 1914



Teacher and Guide
Shamsul Ulema Moulvi Syed Mir Hassan
(Died - September, 1929)



Philosopher and Friend
Professor Thomas Arnold



ANCESTRAL HOME
In this house, as it stood, on 9th November 1877, the poet Iqbal was born.



NAWAB MIRZA DAGH OF DELHI
(Died 1905)

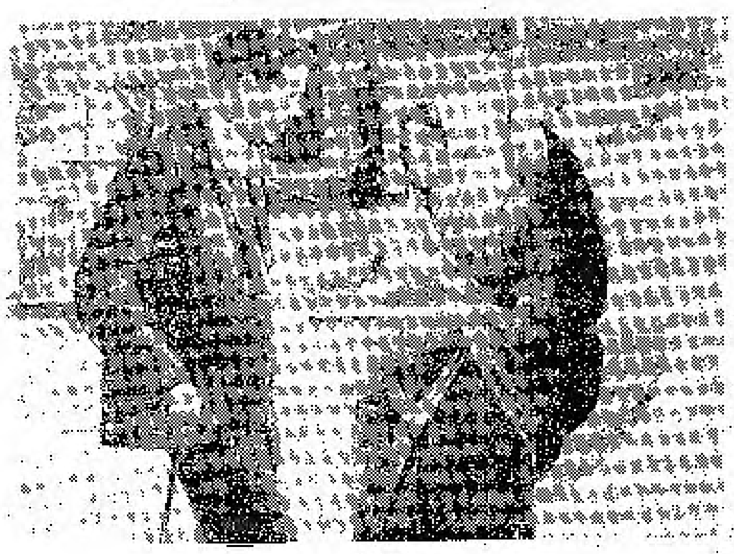
Nawab Mirza Dagh, for some time lent his patronage to the young Iqbal who sent to him some of his early verses for guidance & advice.



1899
A portrait of **Iqbal** shortly after he obtained his Master's Degree

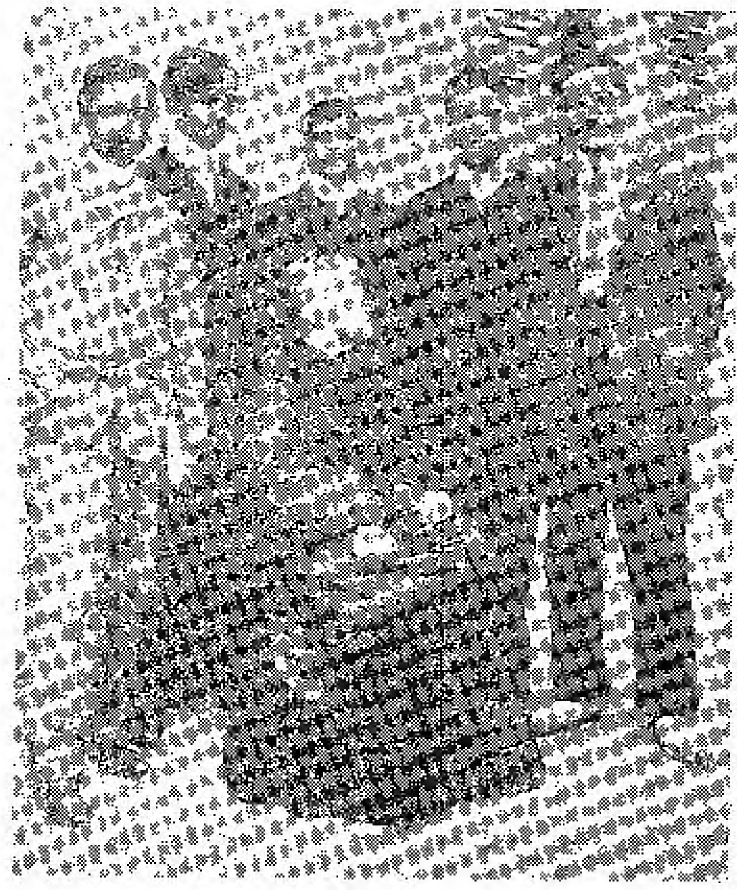


1904
A GALAXY OF CELEBRITIES
The gathering includes, among others, **Sir Abdul Qadir** (Second from right in the first row seated on the floor)
Sir Akbar Hydari, Nawab Waqar-ul-Mulk, Hakim Ajmal Khan, Maulana Altaf Hussain Hali, Nawab Mohsin-ul-Mulk, Munshi Mahbub Alam (in the second row seated in chairs).
Maulana Shibli Nomani, Professor Arnold, Maulvi Nazir Ahmad (in the third row seated in chairs).
Maulana Zafar Ali Khan, Shaikh Mohammad Iqbal (in the fourth row standing).



1907
Heidelberg

With **Atiya Begum** - a frequent companion



1907
Heidelberg
With his Landlady and fellow-lodgers



1907
CAMBRIDGE
Far removed from the brick platform in an obscure street in Lahore, another coterie was formed in the ancient quadrangle of Cambridge and lawns of "Digs" and lodging houses, where talented undergraduates from India stayed. Here they are seen gathered on the lawn of one such house - the home of **Syed Ali Bilgrami.** Included in the picture, among others, are **Shaikh Mohammad Iqbal, Shaikh** (later sir) **Abdul Qadir and Atiya Begum** (later **Atiya Faizi Rahim**).

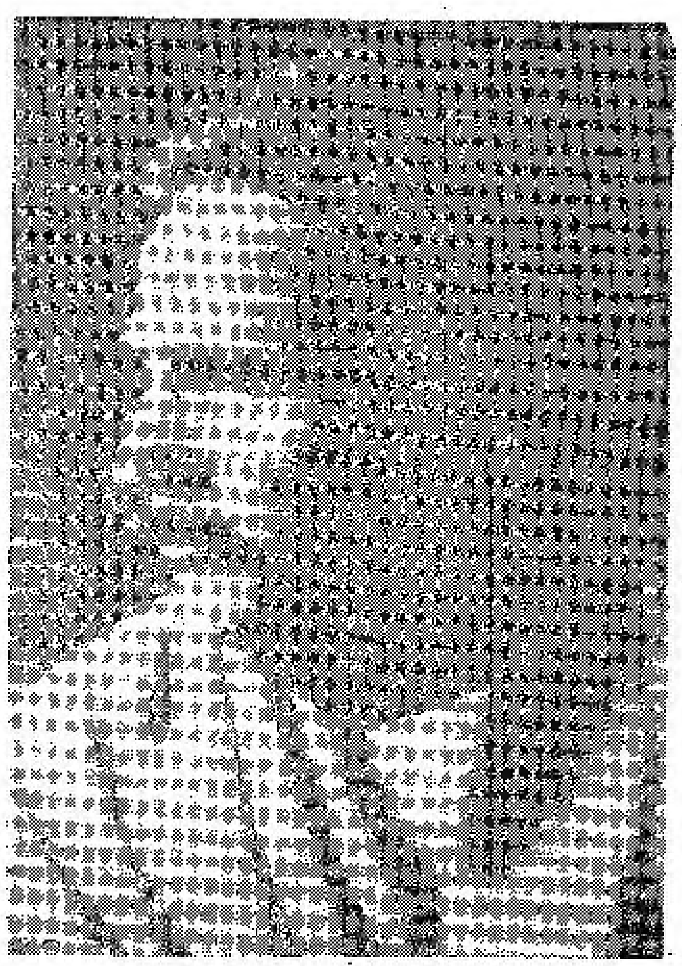


1907
Portraits of the poet a young man.

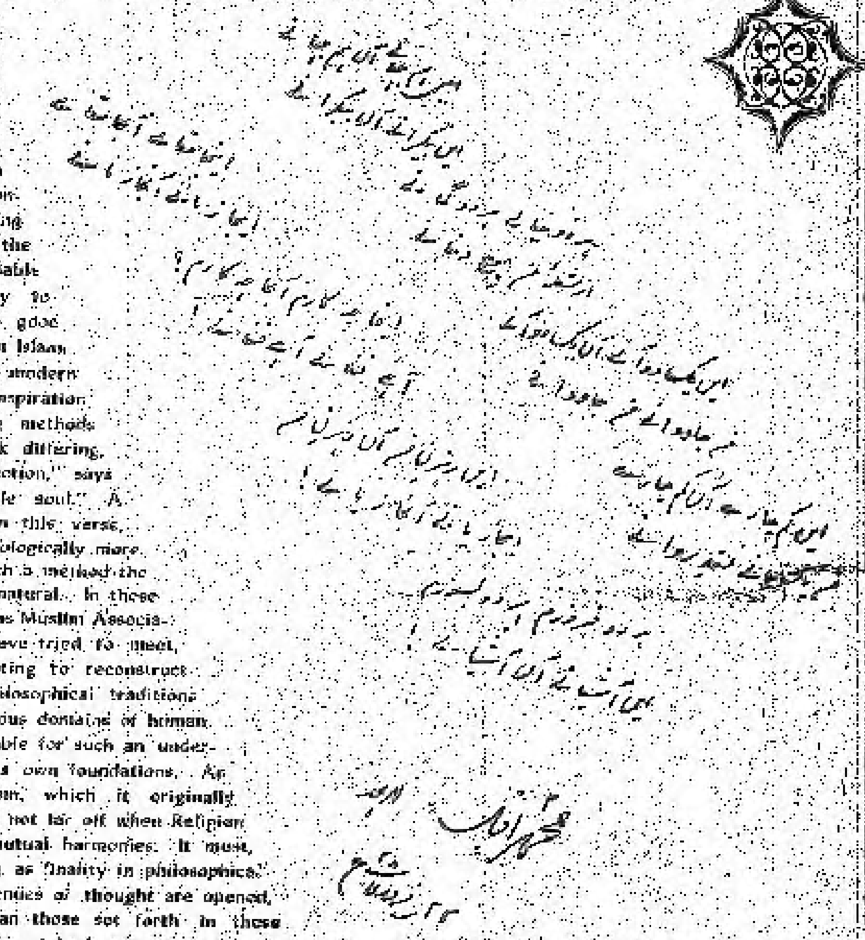
The Reconstruction of Religious Thought in Islam

The Quran is a book which emphasizes 'deed' rather than 'idea'. There are, however, men to whom it is not possible organically to assimilate an alien universe by reliving, as a vital process, that special type of inner experience on which religious faith ultimately rests. Moreover, the modern man, by developing habits of concrete thought—habits which Islam itself fostered at least in the earlier stages of its cultural career—has rendered himself less capable of that experience which he further suspects because of its liability to illusion. The more genuine schools of Sufism have, no doubt, done good work in shaping and directing the evolution of religious experience in Islam but their latter-day representatives, owing to their ignorance of the modern mind, have become absolutely incapable of receiving any fresh inspiration from modern thought and experience. They are perpetuating methods which were created for generations possessing a cultural outlook differing, in important respects, from our own. "Your creation and resurrection," says the Quran, "are like the creation and resurrection of a single soul." A living experience of the kind of biological unity, embodied in this verse, requires to-day a method physiologically less violent and psychologically more suitable to a concrete type of mind. In the absence of such a method the demand for a scientific form of religious knowledge is only natural. In these lectures, which were undertaken at the request of the Madras Muslim Association and delivered at Madras, Hyderabad and Aligarh, I have tried to meet, even though partially, this urgent demand by attempting to reconstruct Muslim religious philosophy with due regard to the philosophical traditions of Islam and the more recent developments in the various domains of human knowledge. And the present moment is quite favourable for such an undertaking. Classical Physics has learned to criticize its own foundations. As a result of this criticism the kind of materialism, which it originally necessitated, is rapidly disappearing, and the day is not far off when Religion and Science may discover hitherto unsuspected mutual harmonies. It must, however, be remembered that there is no such thing as finality in philosophical thinking. As knowledge advances and fresh avenues of thought are opened, other views, and probably sounder views than those set forth in these lectures, are possible. Our duty is carefully to watch the progress of human thought, and to maintain an independent critical attitude towards it.

—MOHAMMAD IQBAL

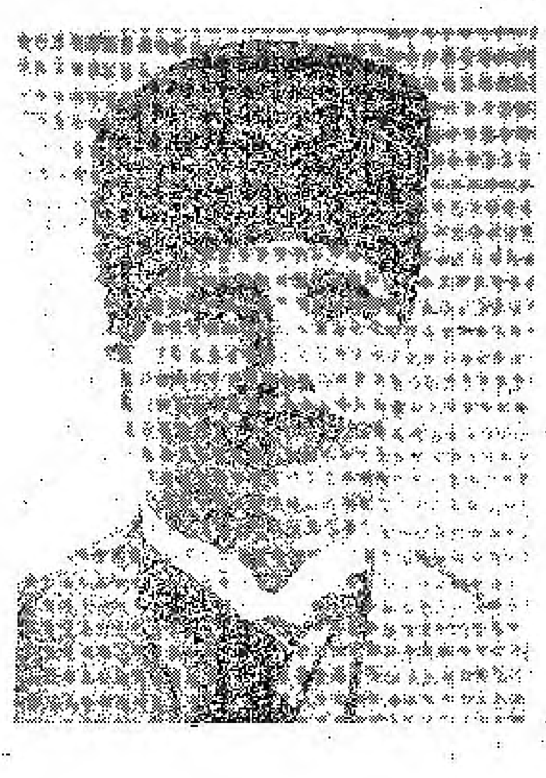


1922
Iqbal in Simla

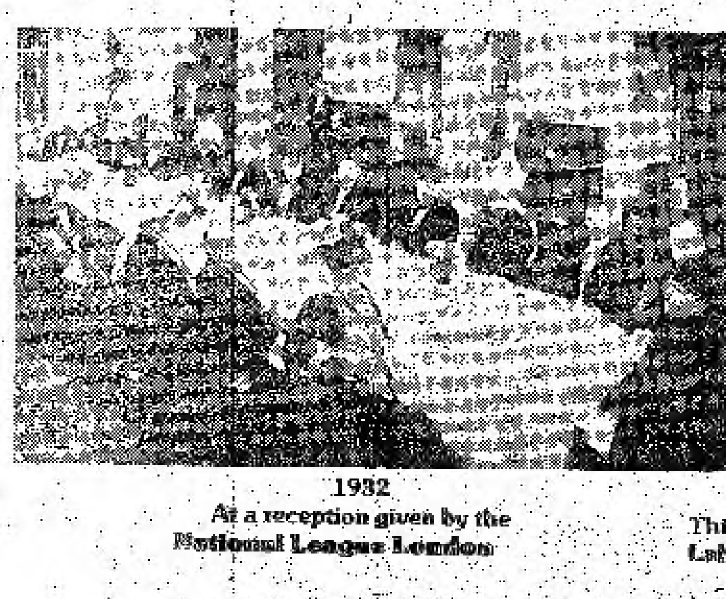


1928
A FACSIMILE OF IQBAL'S HANDWRITING

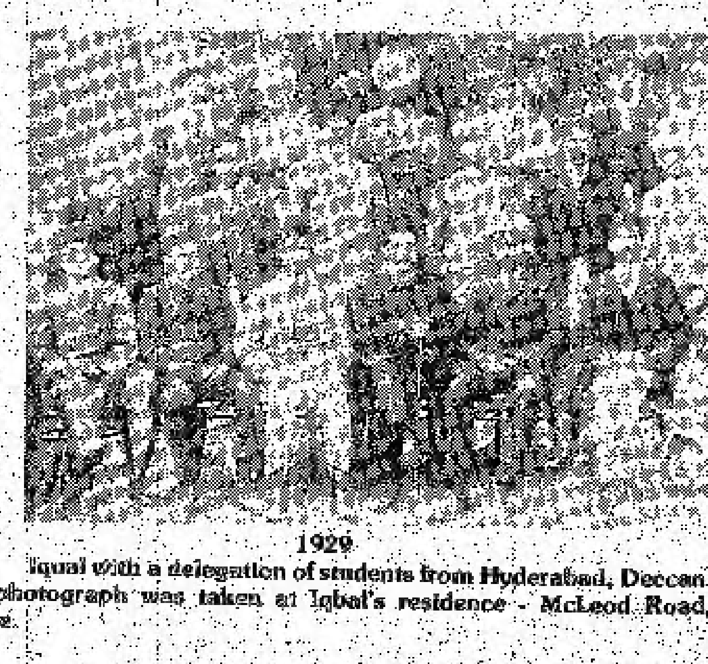
A poem, in Persian, written in February, 1928.



IQBAL IN 1934



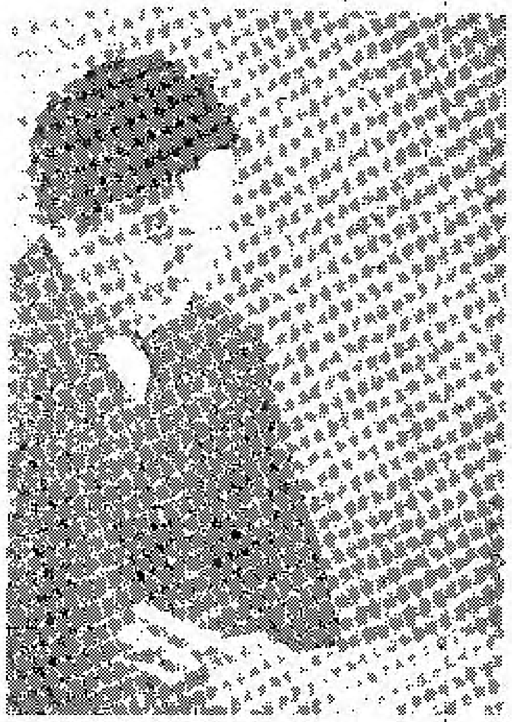
1932
At a reception given by the National League London



1929
Iqbal with a delegation of students from Hyderabad, Deccan. This photograph was taken at Iqbal's residence - McLeod Road, Lahore.



1907
...raits of the poet
...young man.

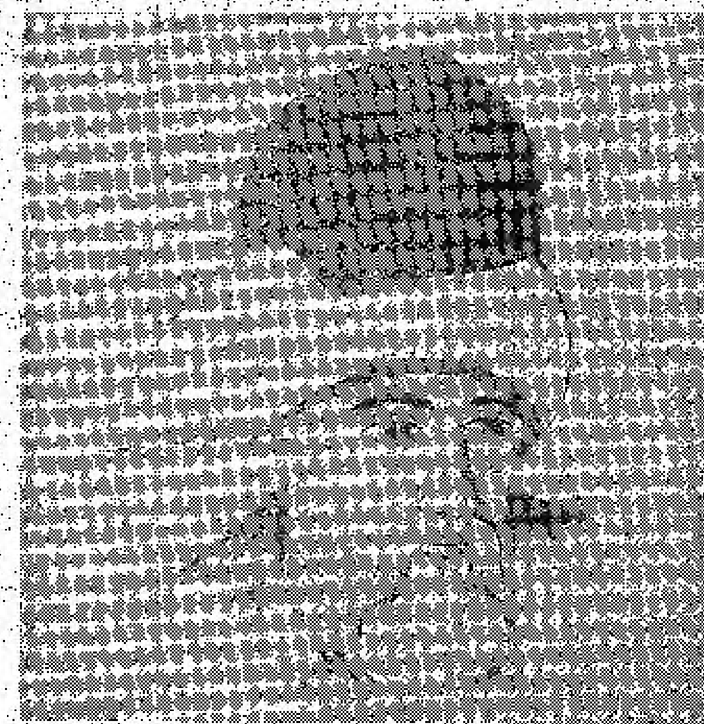


IQBAL
Reading his Presidential
Address at the all India
Muslim League Session at Allahabad
in 1930
"I, therefore, demand the formation of a consolidated Muslim State in the best interest of India and Islam."

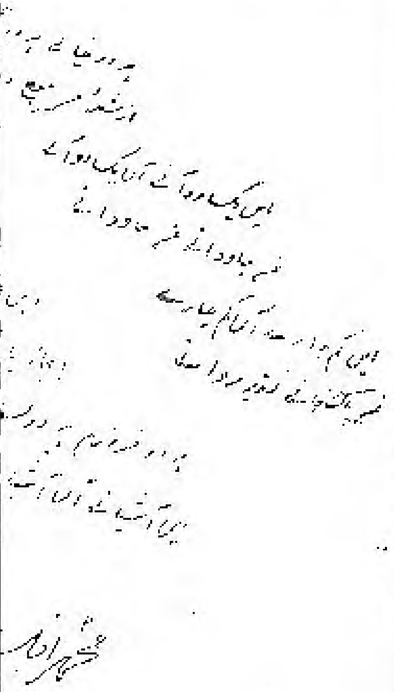


QUAID-E-AZAM, MUHAMMAD ALI JINNAH

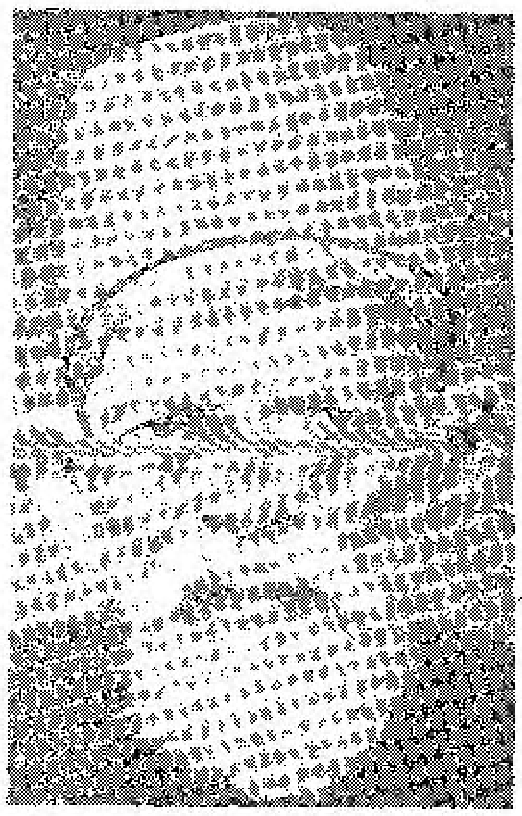
"You are the only Muslim in India to whom the community has a right to look up for safe guidance." -IQBAL



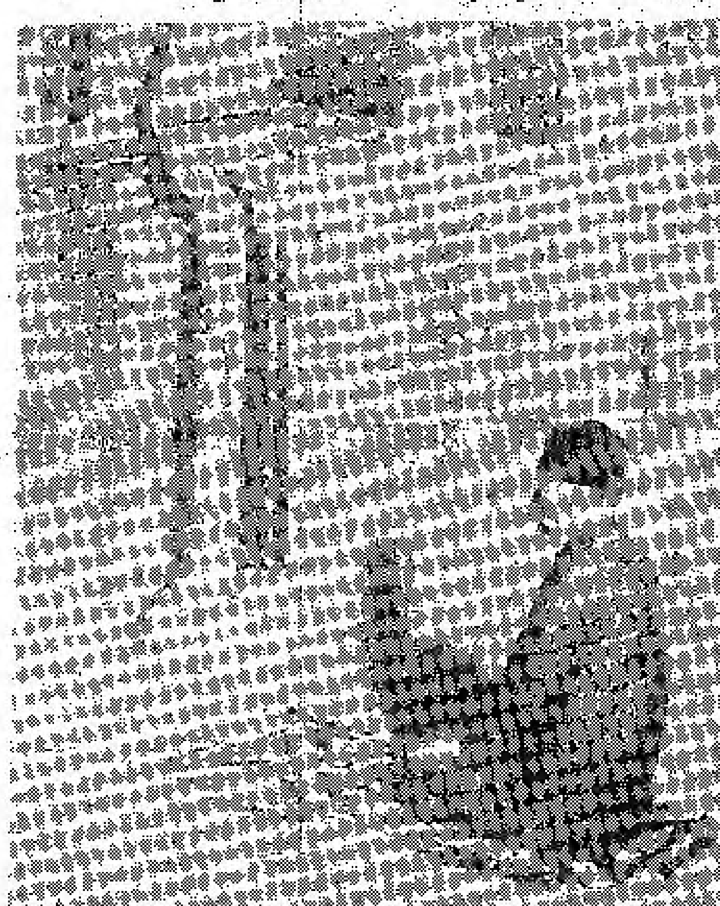
JALAL-UD-DIN RUMI
1207-1273
Eminent Persian mystic, poet and thinker called "Rumi" (Anatolian) because he lived most of his life in Turkish galatia:
"I am but as the spark that gleams for a moment.
His burning candle consumed me - the moth;
His wine overwhelmed by goblet,
His master of Rum transmuted my earth to gold
And set my ashes aflame." -IQBAL
(Translated by Nicholson)



1926
...SIMILE OF IQBAL'S HANDWRITING
A poem, in Persian, written 17
February, 1926.



Akbar Allahabadi
(Syed Akbar Hussain)
Died 1921
Akbar Allahabadi lamented the disintegration of native social values under the impact of British Imperialism in his incisive satiric verse. A large number of his epigrammatic lines have become proverbial among the Urdu-knowing people of India and Pakistan.



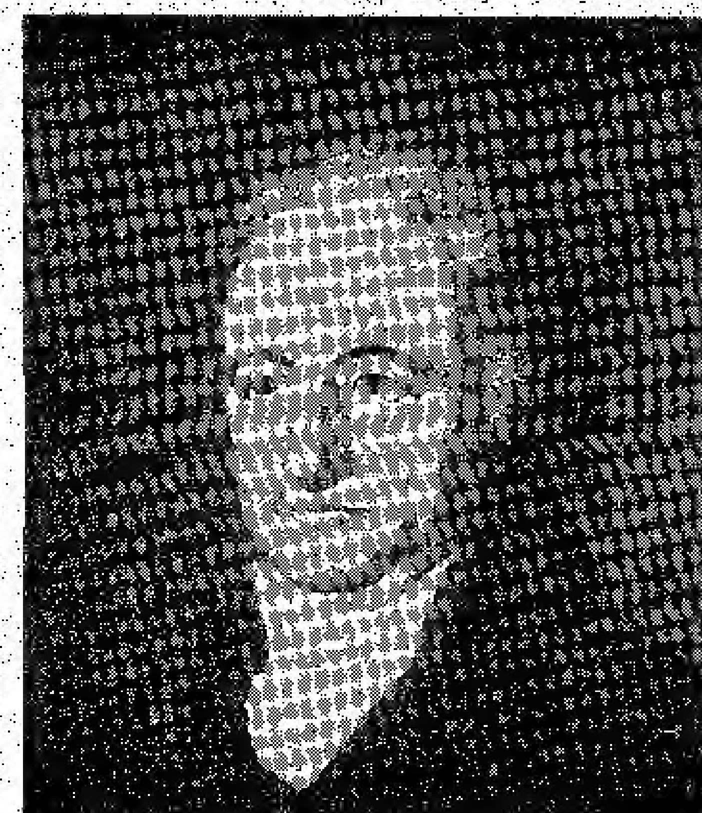
1933
SPAIN

In the mosque at Cordova - The theme of one of his most celebrated lyrics in Urdu.

"Shrine of Cordova!
from love all your existence is sprung,
Love that can know no end,
stranger to them-and-now.
Colour or stone and brick,
music and song or speech,
Only the heart's warm blood
feeds such marvels of craft."

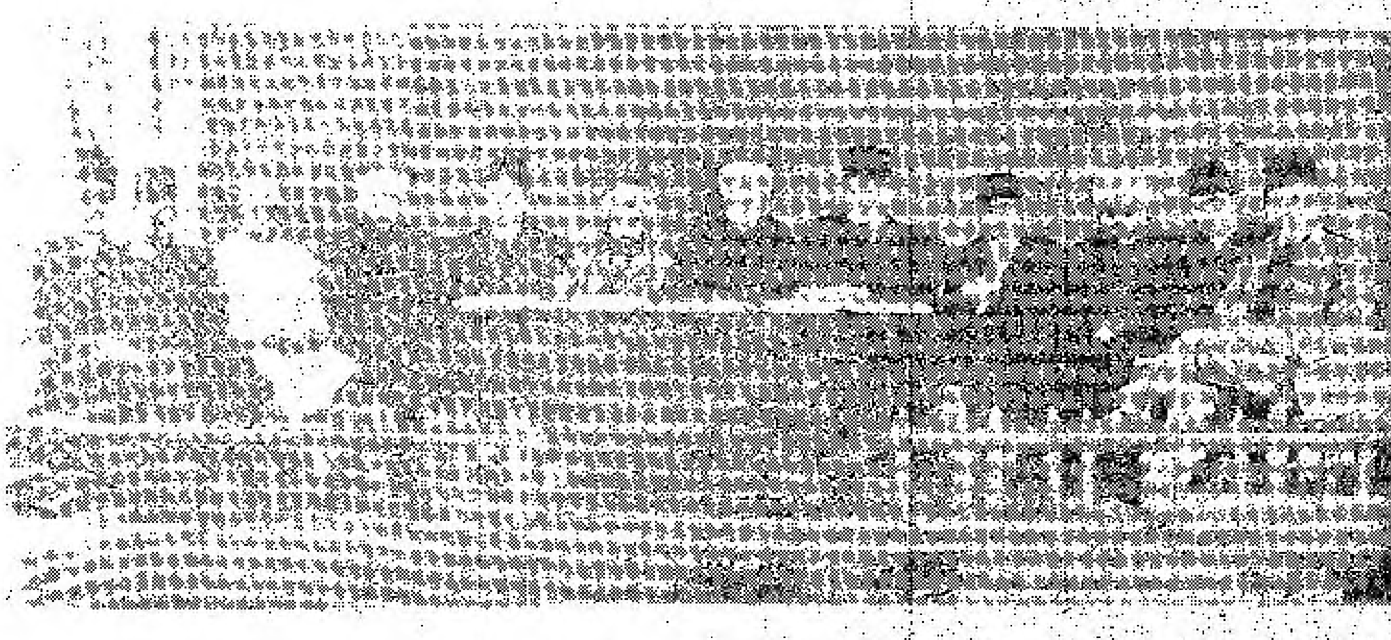
-IQBAL

(Translated by Kiernan)



GOETHE
(Johann Wolfgang Von Goethe)
(1749-1832)
GERMAN SAGE,
STATESMAN AND POET
"To the flowering land of Weimar, O' wind, my salutations convey.
A land whose dust inflamed the vision of many a Sage."
-IQBAL

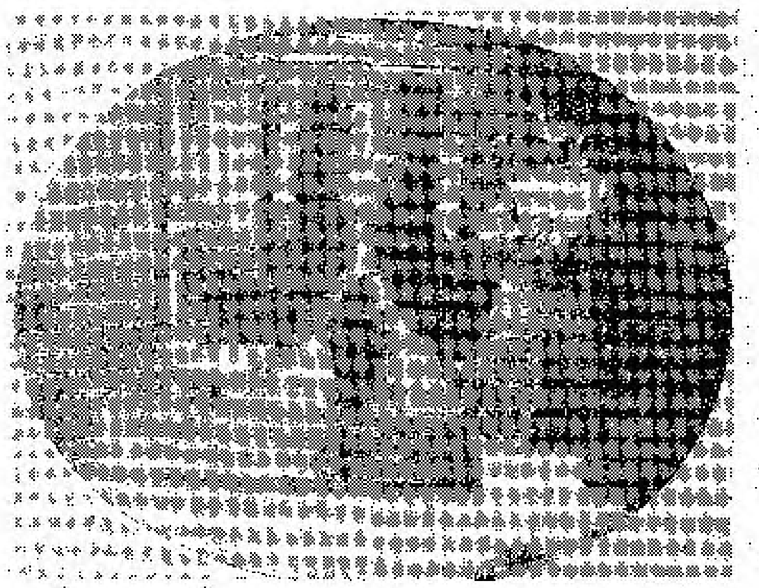




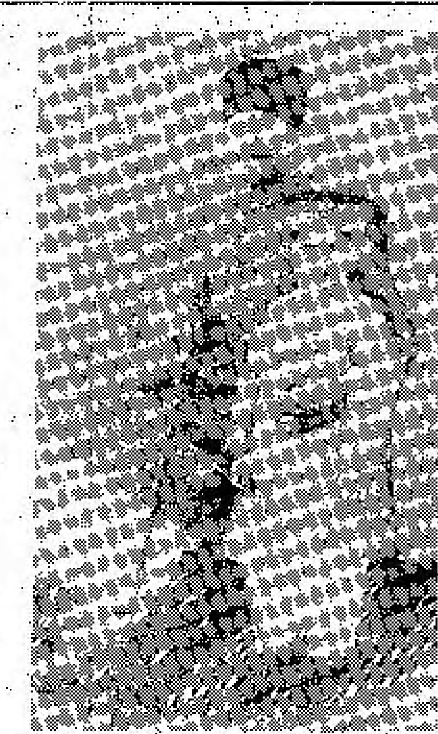
...yderabad, Deccan.
...e - McLeod Road.



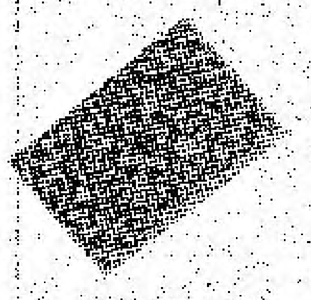
A Portrait



1929
Iqbal at Serangapattam
Standing by the tomb of one of his heroes-TIPPU SULTAN



1929
The Poet With His Son
Javed Iqbal





1933
In the robes of Doctorate of Literature after the conferment of this Degree by the University of the Panjab.



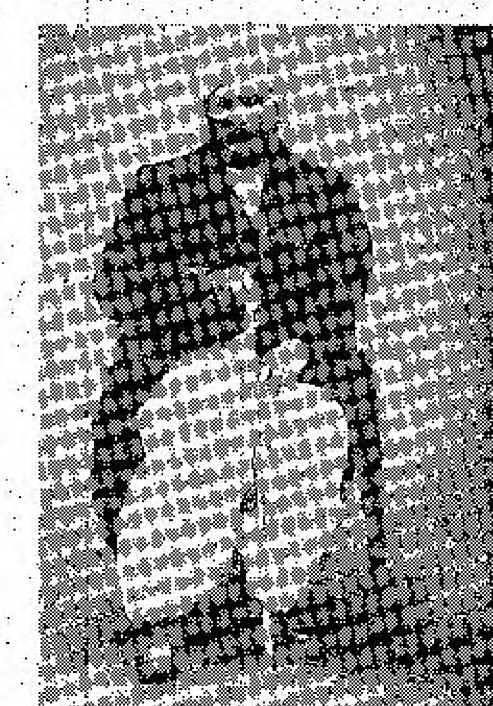
1933
AFGHANISTAN
Iqbal with Dr. Sir Ross Masood and Syed Suleman Nadvi



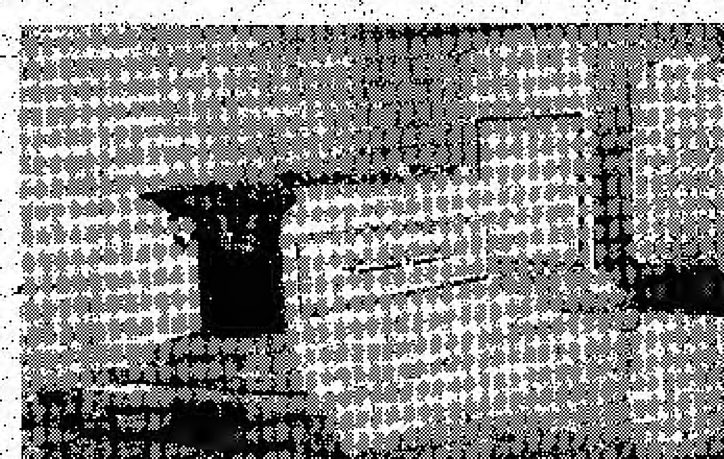
1931
A group photograph taken at a conference of the World Muslim congress in Jerusalem. In the centre is the Host Grand Mufti of Jerusalem, Amin-Ul-Husaini.



1937
Iqbal with a group of visiting scholars from Al-Azhar University - The Renowned Centre of Islamic Learning in Cairo.



1937
A photograph taken on the occasion of Iqbal's last public appearance at the Annual Session of the Anjuman-I-Himayat-I-Islam, Lahore.

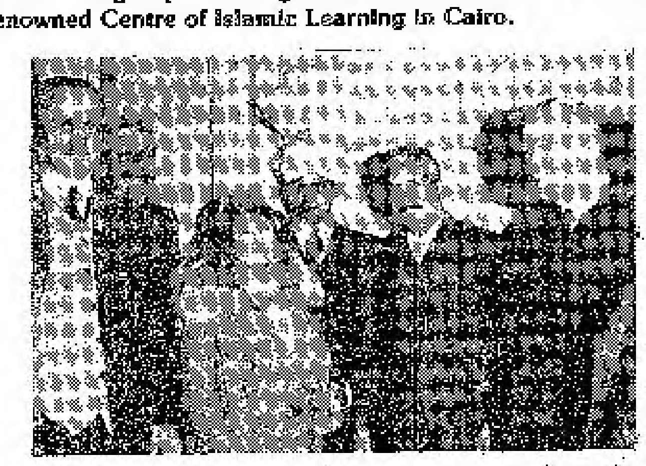


A VIEW OF IQBAL'S MUSOLUEM
The Royal Mosque of Aurangzeb in the background

"When to leave earth, I gathered what was mine,
To have known me through and through was each man's claim;
But of this traveller none knew truely what he
Spoke, or to whom he spoke or whence he came." IQBAL

(Translated by Kiernan)

THE RESTING PLACE
THE LAPIS LAZULI STONE WAS A GIFT OF THE GOVERNMENT OF AFGHANISTAN



1931
At a part during the second round table conference in London

کرسینٹ انٹرنیشنل
ٹورونٹو کینیڈا

اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝
سنو! جو لوگ اللہ کے دوست ہیں ان کو نہ کچھ خوف ہوگا اور نہ وہ غمناک ہوں گے۔

سالِ اقبالؒ

علامہ اقبالؒ کی جشن صد سالہ کے سلسلے میں قومی کمیٹی کے اجلاس میں چیف مارشل لاء ایڈمنسٹریٹر جنرل محمد ضیاء الحق نے فکر پاکستان کے پیام و کلام کی عام اشاعت اور ان کے نظریاتی شاہکاروں کے متعلق جو خیالات ظاہر کئے ہیں، وہ اپنی جگہ قابل قدر ہونے کے ساتھ ساتھ [illegible] ... اب یہ امید کی جا سکتی ہے کہ ۱۹۷۷ء کو سالِ اقبالؒ کے طور پر منانے میں جو کوتاہی خاص طور پر سال رواں کے اوائل سے ملک کے غیر معمولی سیاسی حالات کے سبب ... [illegible]

[illegible] ... ۱۹۷۷ء ہی میں عام انتخابات کا اعلان ہوتے ہی سیاسی سرگرمیوں کا ایسا ریلہ شروع ہو گیا کہ وقت پر ریڈیو اور اخبار کے سوا سب کچھ دب کر رہ گیا۔

علامہ اقبالؒ کی صد سالہ تقریب کا پہلا حصہ سیاسی افراتفری کے باعث ... [illegible] ... ملک کے اندر تقریبات اور مذاکرات کا کوئی اہتمام ہو سکا اور نہ ملک سے باہر پاکستانی سفارت خانوں کی وساطت سے یوم تقریبات ... [illegible] ... بین الاقوامی اقبال کانفرنس ... [illegible] ... پاکستان ... [illegible] ... ایک احسان شناس قوم کی طرف سے شایانِ شان خراجِ عقیدت پیش کرنے کے لئے ضروری ہے کہ اب اقبالؒ قومی کمیٹی کے اجلاس میں جنرل محمد ضیاء الحق نے جن فیصلوں کا اعلان کیا ہے ان پر فی الفور عملدرآمد شروع کر دیا جائے ... [illegible]

اظہارِ تشکر

ادارہ اپنے مشیر اور خاص طور پر ڈرٹرے جنرل اسپانسن ٹاؤن کا مشکور ہے، جن کے تعاون سے اقبال نمبر قارئین کی خدمت میں پیش کیا جا رہا ہے۔

راز داں کے قلم سے

آپ کے خطوط

نوٹ: پچھلے شمارے میں آٹوا کے سفارت خانہ سے متعلق ایک خط چھپا تھا۔ زیر نظر کالم اسی سلسلے کی دوسری کڑی ہے۔

(گذشتہ سے پیوستہ)

مجھے ہیں سیاسی مسائل پر گفتگو ایک شغل ہے۔ جیسے کوئی تفریح یا اپنے ہتھ اور ہنر۔ جیسے سیاسی تماشہ بازی کی لت پڑ جائے ... [illegible] ... لیکن وہ سیاست بازی جو اکثر پاکستانی سفارت خانوں میں چلتی ہے وہ خصوصاً ملک اور قوم کے لئے بدنامی کا باعث بنتی ہے ... [illegible]

وہ اپنے آپ کو صاحب نام سمجھتے ہیں ... [illegible] ... سفارت خانہ میں دروازہ بند کر کے اپنے کمرے میں سیاست کے موضوع پر گفتگو کرتا ہو۔ وہ صرف تمام کاموں سے زیادہ اہمیت دیتے ہیں اور تمام سرکاری ذمہ داریوں کو پس پشت ڈال کر صرف غیر متعلق باتوں میں قوم اور ملک کا قیمتی سرمایہ اور وقت ضائع کر رہے ہیں۔

[illegible]

کبھی کسی کو اتنی بہت فضیلت نہ ہوئی کہ وہ اپنے ملک کی نمائندگی کرتا ... [illegible] ... سفارتی نمائندے کے احترام ... [illegible] ... ان کی کم عقلی کی یہ دلیل ہے کہ ایک سیکرٹری نے کسی ریسٹورنٹ میں پوچھا کہ جی آپ کو کیا تکلیف ... [illegible] ... کہنے لگے کہ جناب پاکستان کے سوال سے اسکولوں کا جشن ... [illegible] ... ان صاحب کی قابلیت کا اندازہ کر سکتے ہیں اور یہ بھی اندازہ کر سکتے ہیں کہ وہ صاحب سفارتی ذمہ داریوں کو کتنی ایمانداری اور فرض شناسی سے نبھاتے ہوں گے ... [illegible] ... کیا یہی کم ظرف لوگوں کی وجہ سے ... [illegible] ... اپنے وطن عزیز کو ... [illegible] ... کا وقت کے ناخدا گان کی نظر ہو سکے ہیں گے۔ (باقی آئندہ)

ہے یادگارِ اقبال کا سال بھی
دہر میں اسمِ محمدؐ سے اُجالا کر دے
فرزندِ اقبال

عجب نسخہ لکھا ہے آب خود آگاہی
کھلے ہیں غلاموں پر اسرار شہنشاہی
عطار ہو رومی ہو رازی ہو غزالی ہو
کچھ ہاتھ نہیں آتا بے آہ سحرگاہی

نومید نہ ہو ان سے اے رہبر فرزانہ
کم کوش تو ہیں لیکن بے ذوق نہیں راہی
اے طائر لاہوتی اس رزق سے موت اچھی
جس رزق سے آتی ہو پرواز میں کوتاہی

دارا و سکندر سے وہ مرد فقیر اولیٰ
ہو جس کی فقیری میں بوئے اسد اللہی

مرد درویش کا سرمایہ ہے آزادی و مرگ
ہے کسی اور کی خاطر یہ نصاب زر و سیم!
(بالِ جبریل)

یہ نظم مشیر کاظمی مرحوم نے اس وقت لکھی تھی جب سقوط ڈھاکہ کے عظیم سانحہ کے بعد پہلی مرتبہ یوم اقبال منایا گیا۔ نظم میں شاعر کا سوز و درد اور جذبہ ملی پوری آب و تاب سے موجزن ہے۔ تقریب میں مرحوم نے اپنے مخصوص انداز میں پڑھ کر جلسہ گاہ میں ایک عجیب و بے بسی کی کیفیت پیدا کر دی تھی!

مرقدِ اقبالؒ

پھول لے کر گیا، آیا روتا ہوا، بات ایسی ہے کہنے کا یارا نہیں
قبر اقبالؒ سے آ رہی تھی صدا، یہ چمن مجھ کو آدھا گوارا نہیں

کیا فسانہ کہوں ماضی و حال کا، شیر تھا ایک میں ارض بنگال کا
شرق سے غرب تک میری پرواز تھی، ایک شاہین تھا میں ذہن اقبالؒ کا
ایک بازو پہ اڑتا ہوں میں آجکل، دوسرا دشمنوں کو گوارا نہیں

سرنگوں قبر پر تھا منارِ وطن، کہہ رہا تھا کہ اے تاجدارِ وطن
آج کے نوجواں کو بھلا کیا خبر، کیسے قائم ہوا یہ حصارِ وطن
جس کی خاطر کٹے قوم کے مرد و زن، ان کی تصویر ہے یہ منارا نہیں

تیرا پیغام ساری تھی نوحہ کناں، آنکھوں سے آبگینے تھے چھوٹے ہوئے
چند ماہ قبل میں گلشن کی تصویر تھی، چند ہاتھوں میں آئینے ٹوٹے ہوئے
سب کے دل چور تھے سب ہی رنجیدہ تھے بیکسی وہ کہ اب بے نظارا نہیں

کچھ اسیران گلشن تھے حاضر وہاں، کچھ سپاہی جاتے بھی موجود تھے
چاند تارے کے پرچم میں لپٹے ہوئے چاند تاروں کے لاشے بھی موجود تھے
میرا جھنڈا تو پہلے ہی ہار چکا تھا، میرا دعا کی ان کو گوارا نہیں

وہ جو تصویر مجھ کو دکھائی گئی، میرے خونِ جگر سے بنائی گئی
قوم کی ماؤں بہنوں کی جو آبرو، نقشِ ایشیا میں سجائی گئی
مقصد آبرو پایہ تصویر وہ، ہم کو حصہ میں بسٹا گوارا نہیں

یوں تو پہنے کو گھر ہے صلوٰۃ سب، کھینچ دی گھر میں دیوار خون خوار
ایک تھے جو کبھی آج دو ہو گئے، ٹکڑے کر ڈالا دشمن کی تلوار نے
گھر بھی دو ہو گئے در بھی دو ہو گئے، جیسے کوئی بھی رشتہ ہمارا نہیں

—— مشیر کاظمی مرحوم

by the University of

World Muslim
Grand Mufti of

kground
man's claim.
-IQBAL

FT OF
TAN

بھٹو کی ضمانت منسوخ

بھٹو ایک ایسے جرم کا مرتکب ہوا ہے جس کی سزا موت یا عمر قید ہو سکتی ہے

وہ واردات قتل میں براہ راست ملوث نظر آتا ہے: ہائیکورٹ کا فیصلہ

نواب محمد احمد خان کے مقدمۂ قتل کی باقاعدہ سماعت منگل سے شروع ہو گی

پاکستان اور افغانستان کے درمیان سیاسی اختلافات باہمی کوششوں سے دور ہو جائیں گے

دونوں ملکوں نے قضیے کے حل کے لیے نئی کوشش شروع کی ہیں

افغانستان ہمسایہ ممالک کے ساتھ دوستانہ تعلقات رکھنا چاہتا ہے، جنرل اسمبلی میں افغان وزیر خارجہ کی تقریر

پاکستان ہائی کمیشن لندن سے

الٰہی بخش سومرو اور خالد حسن کی برطرفی

رستم ہند امام بخش پہلوان انتقال کر گئے

کراچی ۔۔۔۔۔ پاکستان کے نامور پہلوان ... رستم زماں گاما ... پہلوان کے برادر اصغر رستم ہند امام بخش پہلوان آج دل کا دورہ پڑنے کے بعد ... سال کی عمر میں انتقال کر گئے۔ رستم ہند امام بخش پہلوان کا تعلق پہلوانوں کے اس شہرہ آفاق خاندان سے ہے ...

مسلح افواج ضرورت سے زیادہ ایک دن بھی حکومت میں نہیں رہنا چاہتیں

عوام کو سیاسی لیڈروں کے اعمال سے آگاہ کیے بغیر پولنگ مناسب نہ تھی

طیاروں کی خریداری میں بھٹو کے کمیشن کھانے کا ثبوت مل گیا

لیاقت باغ فائرنگ کیس کا ریکارڈ طلب کر لیا گیا

بھٹو اور ان کے ساتھیوں کے خلاف استغاثہ کی سماعت

مختصر مختصر اشتہارات

حج سیمینار

لارڈنٹو جامع مسجد میں ۲۳ اکتوبر کو حج مبارک پر ایک معلوماتی مذاکرہ کیا جا رہا ہے۔ جس کا اہتمام ٹورنٹو اسلامک سنٹر کو آرڈینیٹنگ کونسل کی جانب سے ہو رہا ہے۔

مذاکرہ ظہر کی نماز کے فوراً بعد شروع ہوگا حج کے بارے میں تقاریر کے علاوہ سفر اور دوسری متعلقہ ضروریات کے بارے میں سوالات کے جواب پیش کیے جائیں گے دلچسپی رکھنے والے اصحاب سے شرکت کی درخواست کی جاتی ہے۔

حکیم الامت کی یادگار لاہور میں شاہراہ قائد اعظم پر تعمیر کی جائے گی

مولوی مشتاق حسین یادگار کمیٹی کے چیئرمین بنا دیے گئے

اسلام آباد — (ریڈیو) مسٹر جسٹس مشتاق حسین کو علامہ اقبال کی مجوزہ یادگار کی تعمیر کے منصوبہ تیار کرنے والی تین رکنی کمیٹی کا چیئرمین مقرر کیا گیا ہے۔ [illegible]

دوبئی کے حکمران سے جنرل محمد ضیاء الحق کی ملاقات

دوبئی — (اے پی پی) پاکستان کے چیف مارشل لاء ایڈمنسٹریٹر جنرل محمد ضیاء الحق نے دوبئی کے حکمران شیخ راشد بن سعید المکتوم سے [illegible]

استاد کا شاگرد کو خراج عقیدت

راولپنڈی — (اے پی پی) [illegible]

جنرل محمد ضیاء الحق نے کہا کہ ان کے زمانہ طالب علمی میں استاد اور طالب علم کے درمیان محبت احترام اور خلوص کے جو رشتے قائم تھے۔ [illegible]

ڈاکٹر اشتیاق حسین قریشی نے ان کے محبت بھرے جذبات کا جواب دیتے ہوئے [illegible]

بلا تبصرہ

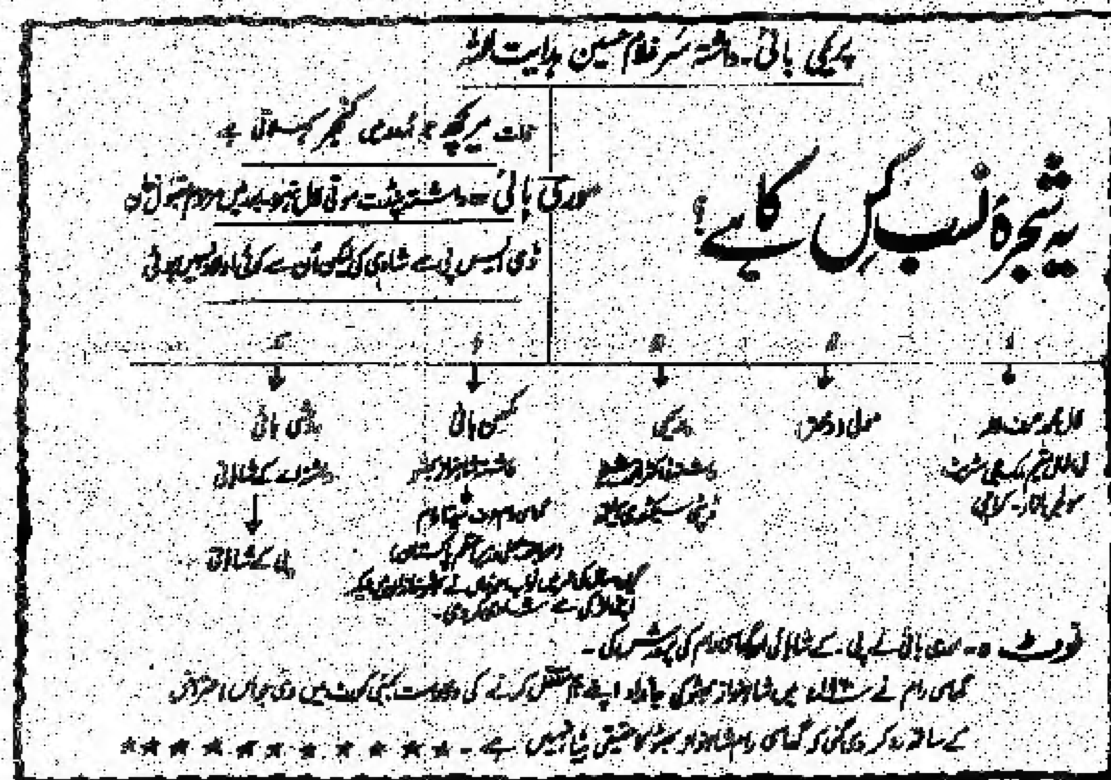
کیا مسٹر بھٹو واقعی ہندو تھے

روزنامہ آغاز کراچی کے شمارہ ۸ ستمبر ۱۹۷۷ کا تراشہ

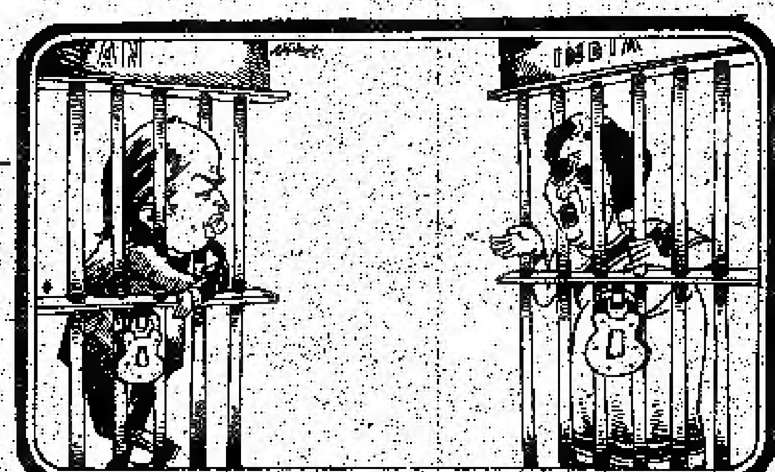
کراچی — (سٹاف رپورٹر) شہر کے سیاسی حلقوں میں اس بات پر گرما گرم بحث جاری ہے کہ کیا مسٹر بھٹو واقعی ہندو تھے۔ اس سلسلے میں ان کا شجرہ جس میں ان کا نام گھاسی رام بتایا گیا ہے۔ دھڑا دھڑ بک رہا ہے۔ معلوم ہوا ہے کہ سابق وزیراعظم کے ذاتی معالج ڈاکٹر نصیر اے شیخ جنہوں نے اپنے کلینک میں بھٹو کے ہرنیا کا آپریشن کیا تھا اس کے بعد انہوں نے اپنے کسی دوست کو بتایا تھا کہ بھٹو نامختون ہے۔ جس کی تفصیل ہندی کی گئی ہو۔ لیکن یہ بات ایک مقامی اخبار میں چھپ گئی جس پر کافی بحث ہوئی تھی اور مارچ کے الیکشن کے دوران ہانگ کانگ سے نکلنے والے جریدے "فارایسٹرن اکنامک ریویو" کے نامہ نگار سلامت علی سے باتیں کرتے ہوئے انہوں نے کہا تھا کہ اگر اصغر خان کو میری مسلمانی پر شک ہے تو میرے شب خوابی کے کمرے میں آکر میرا خود معائنہ کر لے۔ ان الفاظ سے مسٹر بھٹو کی ذہنی سطح کا بخوبی اندازہ ہو جاتا ہے کہ وہ کس قماش کے انسان تھے۔

قندِ مکرر

یہ شجرہ روزنامہ سیاست میں چھپا تھا۔ صحافت کے گزشتہ شمارے میں یہ شجرہ شائع کیا گیا تھا۔ بے شمار قارئین کے اصرار پر ہم اسے دوبارہ شائع کر رہے ہیں۔







بیٹا۔ ایسی کی بات ہے۔۔۔۔۔ ہمیں ٹھنڈی کر کے کھانی چاہیے تھی!

ذکر مسٹر بھٹو کی پریشانی اور چیف جسٹس کے ہنسنے کا

بولنے کے لیے تین بار اٹھے لیکن بٹھا دیا گیا

لاہور — [illegible]

تعلیمی کانفرنس نے سب سے زیادہ اہمیت نظریہ پاکستان کی تعلیم کو دی ہے ۔ بروہی کی سرکردگی میں ایک گروپ نے سفارشات پیش کی ہیں

نظامِ تعلیم کے لئے مستقل تعلیمی کونسل قائم کی جائے گی

کونسل کی تشکیل کا اعلان چند روز میں کر دیا جائے گا ۔ بیرون ملک تعلیم کیلئے ایک علیحدہ ادارے کی ضرورت ہے ۔ فروغ تعلیم کیلئے ہر شہری سے ایک پیسہ فی روپیہ کی تجویز پر سنجیدگی سے غور کیا جائیگا ۔ اعلیٰ تعلیم مرکزی اور ثانوی تعلیم کی صوبائی حکومت کے ذمہ

خواتین یونیورسٹی کے قیام کے لئے عملی اقدامات پر مزید غور کیا جائیگا

اعلیٰ تعلیم حق کی بجائے صلاحیت کی بنیاد پر دی جائے گی

ذریعہ تعلیم کا مسئلہ غیر جذباتی انداز میں حل کیا جائے ۔ انگریزی بتدریج ختم ہونی چاہیئے

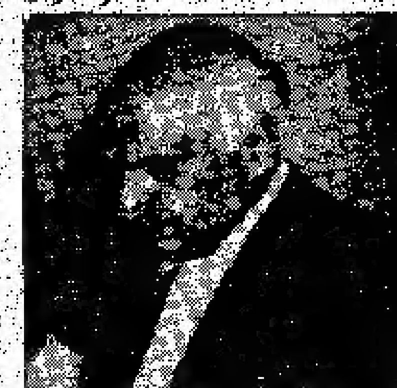
ہم غیر جانبدار قومی حکومت کی تجویز قبول نہیں کر سکتے ۔ ڈاکٹر نیازی

انتخابات کے لئے سازگار فضا کا انحصار ملک کی عدالتوں پر ہے

رائے دہندگان کی تربیت کیلئے پبلسٹی مہم موجودہ انتخابی فہرستیں اور عملے کا تقرر برقرار رہیں گے۔ بیلٹ پیپر کی طباعت فوراً رک دی جائیگی۔ نامعلوم کتنے امیدوار نااہل قرار دیئے جائیں۔ بیلٹ پیپر سمیت تمام تیار شدہ اشیاء محفوظ کی جا رہی ہیں۔

نااہل امیدواروں کی تعداد زیادہ ہوئی تو سارا کام از سر نو کرنا ہوگا

آزادانہ و منصفانہ انتخابات کیلئے انتخابی مشینری ہر وقت تیار رہے گی



خان معاقی خان ۹۰ لاکھ روپے کہاں ہیں؟



مفتی جمیل الرحمٰن انتقال کر گئے

چھٹیاں ختم ہو گئیں اور انتخابی دفاتر بند کر دیئے گئے

بقیہ اقبال اور ...

(دوسری قسط)

بھٹو کا عہدِ اقتدار! کیا وہ نمرود کی خدائی تھی؟

محمد حنیف رامے

انتخابات



بسم اللہ الرحمن الرحیم

شمالی امریکہ میں اردو کا سب سے پہلا اور کثیر الاشاعت اخبار

پندرہ روزہ **کریسنٹ** انٹرنیشنل

ٹورانٹو کینیڈا

جلد: ۲ | ۱۵ اکتوبر ۱۹۷۷ء | ۲ ذیقعد ۱۳۹۷ھ | شمارہ: ۱۵

اقبال اور ہم

محمد حفیظ الکبیر قریشی (ٹورانٹو)

بیا اقبال جامے از خمستان خودی درکش
تو از میخانۂ مغرب ز خود بیگانہ می آئی

اقبال پر کیا کچھ لکھے گئے اور نہیں ایک پوری کتاب لکھی جائے تو شاید اقبال کے ساتھ انصاف ہو جاتا ہے اور ساتھ ہی ان موضوعات کے ساتھ جو ان کے جولانگاہ فکر رہے ہیں۔ یہاں شمالی امریکہ میں اقبال پر کچھ لکھنا کچھ عجیب سی بات لگتی ہے۔ اس لئے کہ یہاں کے بیشتر اردو بولنے اور پڑھنے والے افراد علم اور فلسفہ کا ذوق ذرا کم ہی رکھتے ہیں۔

اس لئے اقبال پر سادہ زبان میں کوئی مضمون لکھنے سے پہلے یہ سوال پیدا ہوتا ہے کہ آخر اقبال کے افکار میں سے کس پہلو سے بحث کی جائے اور یہ بحث ہمارے لئے کس طرح علمی اعتبار سے مفید ثابت ہو سکتی ہے۔

اس میں کوئی شک نہیں کہ اقبال ایک عظیم شاعر تھے۔ ان کی شاعری کا جادو آج بھی کچھ اتنا تابناک ہے کہ اردو زبان کا معمولی جاننے والا بھی اقبال کی شاعری کے سحر میں گرفتار نظر آتا ہے۔ اپنے اشعار کی دلکشی کی وجہ اقبال نے ایک جگہ یوں بیان کی ہے کہ:

ز شعر دلکش اقبال می توان دریافت
کہ درس فلسفہ می داد و عاشقی ورزید

لیکن اقبال کی شاعرانہ حیثیت پر اس وقت گفتگو مقصود نہیں ہے۔ ہمیں تو یہ دیکھنا ہے کہ اقبال ایک مفکر کی حیثیت سے ہمارے لئے کیا پیغام رکھتے ہیں۔ اور شاعر مشرق کے کون سے خیالات و افکار شمالی امریکہ میں بسنے والوں کے لئے مفید ثابت ہو سکتے ہیں۔

پیشتر اس کے کہ ہم اقبال کے فکر و فلسفہ میں غوطہ زن ہوں یہ جاننا ضروری ہوگا کہ آخر ہم مغربی دنیا میں رہنے والوں کو اقبال کی فکر جیسی کی ضرورت کیوں محسوس ہوتی ہے جہاں عظیم ترین فلسفیوں کا ایک ہجوم لگا ہے۔ اس مغربی دنیا میں جس کی ترقی یافتہ دنیا میں دانشمندوں اور دانشوروں کی کوئی کمی نہیں ہے۔ [illegible] فلسفیوں کے سیاسی، معاشی اور معاشرتی تنظیم کے وہ اصول وضع کئے ہیں جن پر ہم مشرق کے رہنے والے ہنوز گامزن نہ ہو سکے۔

پھر ایک اقبال اور [illegible] کے علمی [illegible] ہوتے ہوئے ہمیں ایک ایسے فلسفی کے پاس جانے کی ضرورت کیوں پیش آتی ہے جو ایک فرسودہ آئیڈیل کا درس رکھتا ہے۔ اس مسئلہ پر لطف کی بات یہ ہے کہ خود اقبال کے یہاں مغربی دنیا کے بعض فلسفیوں کے نام جابجا نظر آتے ہیں۔

اردو زبان کے عام قاری اقبال ہی کے ذریعہ ہیگل، نطشے، کانٹ، شوپنہار، برگساں، میک ٹیگرٹ اور اسی قبیل کے فلسفیوں سے واقف ہوتے ہیں۔ ادب، تاریخ اور سیاست کے طالب علم تو پھر بھی گوئٹے، ملٹن، لینن، مارکس قسم کے شاعر سے براہ راست استفادہ حاصل کر سکتے ہیں۔ لیکن اقبال کے مطالعہ سے ان تمام مغربی فلسفیوں کو جس دقت نظر اور ناقدانہ انداز میں پڑھا جاتا ہے اس سے مغربی علوم کا فلسفہ اور تہذیب و تمدن کا تدریجی ارتقاء بالکل واضح ہو جاتا ہے۔ اس سلسلہ میں اقبال کے اپنے فکری ماخذات خالص اسلامی ہونے ہی کی وجہ سے تشکیل جدید الٰہیات اسلامیہ میں اقبال شارح اسلام کے منصب متعین کرتا ہے۔ مشرق و مغرب کے اس تقابلی مطالعہ سے اندازہ ہوتا ہے ان معاشروں میں جو فرق آیا اور ان کے ارتقائی عمل کے خارجی و داخلی اسباب کے جائزہ ہی سے ان قدروں کا تعین کرنا چنداں دشوار نہیں رہتا جو ان دو مختلف معاشروں کی اصل روح ہیں۔ غالباً ان ہی تہذیبوں کی روح کا سراغ لگانا ہمیں اقبال کے مطالعہ کے لئے اکساتا ہے۔ [illegible] مغربی معاشرہ کی چمک دمک یہاں کی [illegible] عوامی انسان کو مشینی [illegible] کے لئے نہایت مفید ہو سکتی ہیں۔ لیکن اس کے باوجود ہم خود نہایت [illegible] اور عریاں معاشرہ سے یہاں آئے ہیں۔ اس مغربی معاشرہ کی تمام خوبیوں اور خوبصورتیوں کے ہوتے ہوئے مشرقی معاشرتی قدروں کو اپنے اور اپنی نسل کی زندگی میں بھی جاری اور ساری دیکھنا چاہتے ہیں۔ اور اپنی زندگی کو ایک خاص نہج سے گزارنا چاہتے ہیں۔ یہاں کے معاشرہ میں آخر وہ ایسی کون سی خامیاں ہیں جو ہم جیسے مشرقی انسانوں کو اپنی طرف کھینچ نہیں سکتیں مگر یہ وہ مشہور شعر یاد آجاتا ہے کہ:

جہل خرد نے دن یہ دکھائے
گھٹ گئے انساں بڑھ گئے سائے

لیکن چونکہ ہم اس معروف مغربی معاشرہ کی کمزوریوں اور خرابیوں پر تبصرہ نہیں کرنا چاہتے اس لئے یہاں صرف اشارہ کرنا کافی ہوگا کہ مغربی معاشرہ میں جو قدریں ابھر کر آئی ہیں اور انسان کی فرد واحد کے حقوق میں جو مطلوب ہوئے ہیں اور معاشرتی تنظیم میں جو میکانیت اور مادیت پیدا کر دی گئی ہے اس نے مجموعی اعتبار سے انسان کا سر اطمینان چھین لیا ہے۔

مغرب نے تنظیم اخلاق کو جسے فطری اور عقلی اصولوں پر ہونا چاہئے تھا مغربی معاشرہ نے معاشی اور سیاسی تنظیم کا سبب بنا دیا۔ عام آزادی کے تصور کو مبالغہ کی اس حد تک پہنچا دیا ہے جہاں مذہب و زبان کی حدود بھی بے معنی ہو جاتی ہیں۔ حیرانی یہ ہے کہ یہ سب کچھ تہذیب کے ارتقاء کے تاریخ کے مدارج میں ہوا ہے۔ لیکن اس سلسلہ میں علماء مغرب کا وہ فطری اور اخلاقی اصولوں پر کم کا رجحان رہا۔ علمی اور عقلی زیادہ رہا۔ اس کے علاوہ اور بھی کئی وجوہات ہیں جس سے اس معاشرہ میں ہر مسئلہ کے حل کے لئے ایک نیا مسئلہ پیدا کر دیا ہے۔ اور انسان بچارہ انسان اپنی انفرادی حیثیت میں ایک زنجیر توڑ کر کسی اور حلقہ کا پابند ہو گیا۔ مختصر یہ کہ اس ترقی یافتہ اور تغیر پذیر معاشرہ نے حیات انسانی میں کچھ ایسی قدریں پیدا کر دی ہیں جو تہذیب و تمدن کی تنظیم و کامرانی میں تو نہایت کامیاب ثابت ہو گئیں۔ لیکن اس سے روح انسانی بتدریج اپنے روحانی، بشری اور فطری حیثیتوں ہی کو گم کر گیا۔ [illegible] روح ہے۔

ہم مشرق کے رہنے والوں کے مسائل کچھ اور نوعیت کے ہیں۔ ہمارے یہاں اس مادی ترقی کا فقدان ہے۔ جو ہماری ان کوششوں کا نتیجہ ہو۔ اس منظم ترتیب کی کمی ہے جس سے قومیں بنتی ہیں۔ انتشار فکر اور ذہن نے ہمیں کچھ اس طرح پریشان کر رکھا ہے کہ ہمیں نہ اپنی منزل ہی کا پتہ ہے اور نہ ہی اپنا راستہ ہے جو ہمیں اس تک لے جائے۔ ایک کامیاب روحانی اور مادی زندگی بسر کرنے کے لئے جن درست رہنماؤں کی ضرورت ہوتی ہے وہ ابھی تک ہم پر واضح نہیں ہیں۔ یہ جانتے ہوئے بھی کہ مقصد حیات کیا ہے اور سفر زندگی کی منزل کیا ہونی چاہئے۔ ہمارا اجتہاد اور اخلاق ہدایت سے خالی اور جامد اور تنگ نظر ہو گیا ہے۔ جس پر اب چلتے ہم خود گھبرانے لگے ہیں۔ اور نتیجہ میں ان راستوں کو اختیار کرتے ہیں جو اقوام مغرب کے نکالے ہوئے ہیں۔

علامہ اقبال کے نزدیک اس کی بنیادی وجہ مسلمانوں کا جمود اور تقلید پسندی ہے۔ مسلمانوں نے اسلام کی تحریک میں اصول حرکت کے نظریہ کو یکسر نظر انداز کر دیا ہے۔ اسلام کائنات کو ناقابل تغیر حقیقت نہیں سمجھتا۔ ثبات و تغیر ہی کے تعلق سے تعمیر و ترقی کی راہیں کھلتی ہیں ورنہ جمود پیدا ہوتا ہے۔

نقل اعتبار سے ہم اسلام کی تشریح جس انداز سے کرتے ہیں اس نے ہمارے تمام سماجی، سیاسی اور معاشی اداروں کو منجمد کر کے رکھ دیا ہے۔ مسلمانوں نے قرآنی تعلیمات کی اس روح کو نظر انداز کر دیا ہے جو انہیں بار بار عمل پر اکساتی ہے۔ مثلاً قرآن میں جہاد کی تلقین کسی نصب العین کیلئے مسلسل کوشش کرنے کا ایک کھلا پیغام ہے۔ "والذین جاھدوا" والی آیت اس کی اچھی مثال ہے۔ حضرت معاذ والی روایت بھی اجتہاد کا سرچشمہ بنتا ہے۔ لیکن پانچویں صدی کے بعد سے عالم اسلام میں اجتہاد کے دروازے بالکل بند ہو گئے۔ بد قسمتی سے یہی وہ دور ہے جس میں ہم نے تصوف کا اثر قبول کیا جو عقلی اعتبار سے ہمیں عالم محسوسات سے دور کرتا گیا اور دنیا سے بے تعلق بناتا گیا۔ مجوسی اور برہمنی اثرات جس طرح ہمارے یہاں سرایت کرتے گئے وہ بالآخر ہمارا نصیب بنتے گئے۔ اسی موضوع پر علامہ اقبال اپنے مدراس کے چھٹے خطبہ میں نہایت عالمانہ انداز میں بحث کی ہے۔ اقبال کی شاعری کے رسیا اگر مختصر سا وقت نکال کر ان خطبوں کو بھی مطالعہ فرمالیں تو وہ اپنے پر احسان کریں گے۔

علامہ اقبال نے ان خطبات میں شیوۂ تقلید پر بار بار ضرب لگائی ہے۔ خصوصاً جو تصوف کے منفی اثرات کے نتیجہ میں پیدا ہوا۔ دنیا کو محض سراب سمجھ کر ہم نے جو ہاتھ پاؤں توڑ کر اپنے آپ کو فنافی الذات کر لیا اس نے ہم سے فکر کی آزادی اور دور خیال کی خصوصیت سلب کر لی۔ ہم یہ سمجھ بیٹھے کہ جب ہر چیز سراب ہے تو تفصیلات حیات میں کاوش پذیری کیوں کی جائے؟ اس موضوع پر اقبال سے پہلے دو جید اسکالر خامہ فرسائی کر چکے تھے۔ مثلاً ابن تیمیہ نے جامد شدہ فقہی مذاہب کی قطعیت کا شدومد سے بطلان کیا تھا۔ ابن حزم کی بھی یہی رائے تھی۔ ابن حزم تو در اصل قیاس اور اجماع کو بالکل تسلیم ہی نہیں کرتے تھے۔ ان کے علاوہ امام غزالی، محمد ابن عبد الوہاب اور ترکی کے علماء [illegible] کی بھی یہی رائے تھی۔ ماضی قریب میں ہندو پاک کے علماء کرام کی بھی یہی رائے تھی۔ لیکن کی نیتیں نیک تھیں اور بعض ہندوستان کے مخصوص حالات کے پیش نظر اسلام کی بقا اور اسے برہمنی اثرات سے بچانے کے لئے اسلام کا قرون اولی والا رخ پیش کرتے رہے۔ لیکن بد قسمتی سے اس میں اتنا غلو کیا کہ ہمارا معاشرہ زندگی کی ترقی پسندی کا ساتھ نہ دے سکا اور اپنے خول میں سمٹ کر رہ گیا۔ اس کا نتیجہ ہم آج بھی اسی شکل میں بھگت رہے ہیں کہ ہمارے علماء کرام قرآن و سنت کی تعبیر اس انداز میں کرتے ہیں کہ اسلامی سانچے متحمل ہی نہیں رہے۔ روز مرہ کی زندگی بسر کرنے کے لئے بھی بنے بنائے فیصلوں کے بنائے ہوئے سانچوں میں خود کو ڈھالنا پڑتا ہے۔ جبکہ اسلام نے چار صدیوں میں کم از کم انیس اسکول پیدا کئے تھے اور یہ حال ہوا کہ آج اس میں سے ایک بھی ہماری دستگیری نہیں کرتا۔ اجتہاد کا دروازہ بالکل ہی بند کر دیا گیا ہے۔ اور اسلام موجودہ دنیا کے ظروف و احوال سے کسی طرح کی مطابقت نہیں رکھتا۔ علامہ اقبال نے اسلام کے چار ماخذوں میں قرآن سے متعلق وضاحت کی تھی کہ قرآن کتاب حکیم ہے کتاب احکام نہیں اس کا اصل مقصد انسانی شعور میں روحانیت اور رابطہ الٰہی کو استوار کرنا ہے (ویسے معاشرت کے بنیادی اصول قرآن نے بیان کئے ہیں) لیکن اس پر شرم کہ ہماری بدنصیبی اور قرآن کی بے حرمتی اور کیا ہوگی کہ ہندوستان اور پاکستان کی کثیر آبادی اسے مردوں کو بخشنے کے لئے پڑھتی ہے۔ دوسرا ماخذ احادیث نبوی ہیں۔ شاہ ولی اللہ نے احادیث کے متعلق لکھا تھا کہ بعض ان میں سے ہنگامی رہیں۔ اور ابد الآباد تک لازم نہیں ہیں اور ان میں سے بعض سے صرف قوم کا مزاج ظاہر ہوتا ہے۔ اور ان اجزاء کا اطلاق ہمیشہ کے لئے ہر قوم پر لاگو نہیں آتا۔ امام ابو حنیفہ کی بھی یہی رائے تھی۔ لیکن شاہ ولی اللہ، اقبال اور امام ابو حنیفہ کے باوجود آج کا زمانہ معاشرت اور معیشت کا بالکل ہی جداگانہ انداز رکھتا ہے۔ اور شدت سے اجتہاد کا متقاضی ہے۔ ہمارے علماء کی اکثریت [illegible] کے مصداق اس نقطہ نظر کو سمجھنے کی بھی صلاحیت نہیں رکھتی۔

تیسرا ماخذ اجماع ہے جو اہم ترین ہونے کے باوجود موقوف ہے۔ چوتھا قیاس ہے جس کے سرخیل امام ابو حنیفہ رہے ہیں۔ آخر کے دو ماخذات ایسے موضوع ہیں جو تفصیلی بحث کے متقاضی ہیں اور وقت کی اشد ضرورت ہیں۔ لیکن یہاں اس مضمون میں اس کی گنجائش نہیں۔

(باقی صفحہ [illegible] پر)

